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OM

# THE SECOND

OR THE

# LAST ELEMENTS

OF

# THE YOGA

BY

BISSESSUR NATH CHANDIK

THE AUTHOR OF THE FIRST ELEMENTS OF THE YOGA.

Madras

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# PREFACE.

MANY centuries ago, there was a time when our sacred Aryavarta stood foremost in the history of the world in all respects. It may be justifiably said that almost all the elements of the Western knowledge were derived from this country. The sacred Rishis of yore and the heroic Kings of the past, have done wonders which may be fully appreciated. The religious study of those days was such that it enabled the students to be admirably successful in all branches. The reason why people have now a days deteriorated, is, that they have much deviated from the path of their ancestors. The chief object with which the author recommends the book to the public, is, that they may at least catch a glimpse of the past glory. The reason why our ancients surpassed all the people of other nations, was, that they were familiar with important branches of knowledge, Yoga being one of them. As English is the prevailing language all over India, the author has expressed to the utility of the public, such of the elements of Yoga, as are fully verified in his personal experience. The book is priced at a low rate in order that it may be within the easy reach of all the classes of community.

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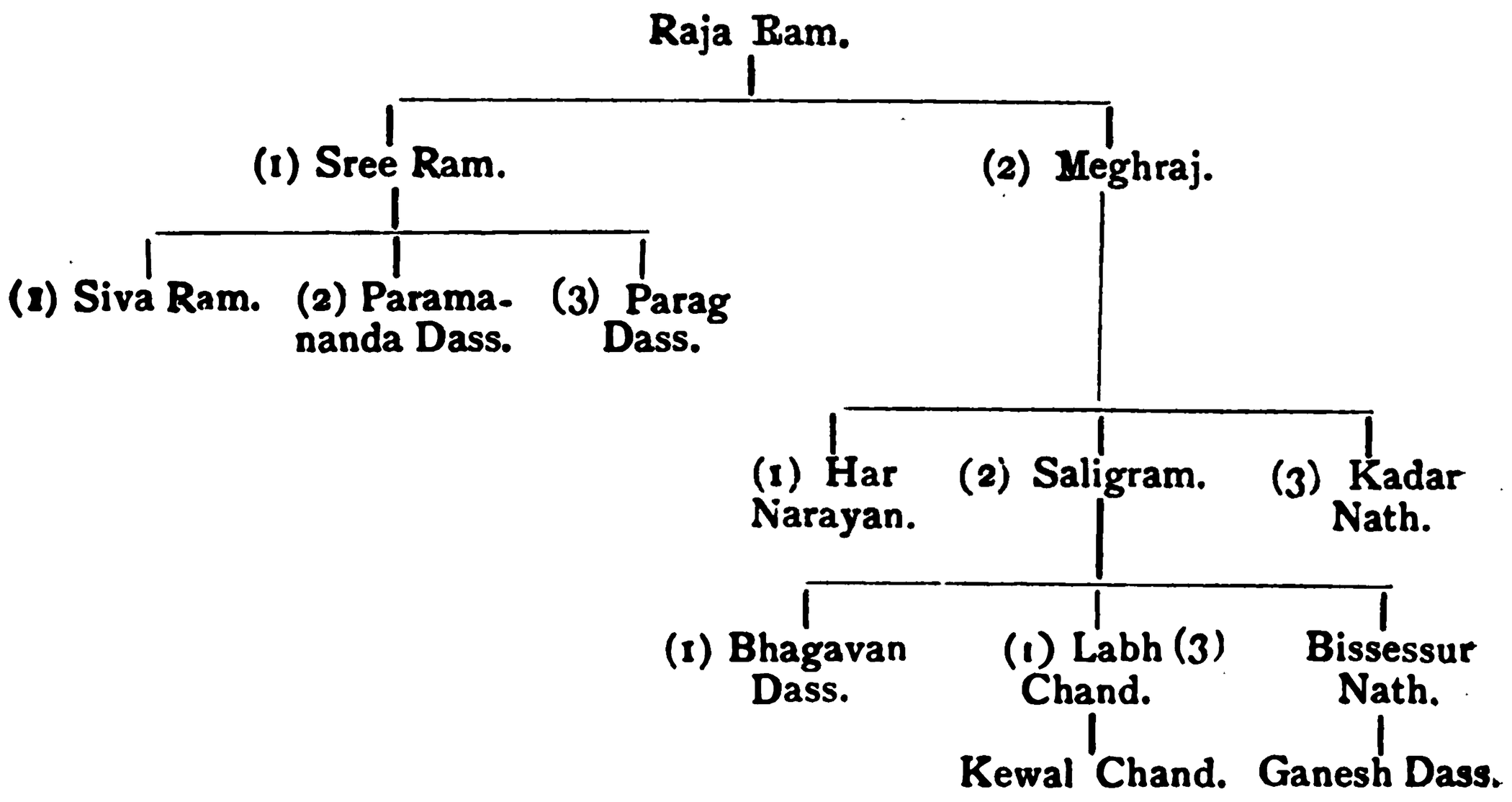
# THE LIFE OF THE AUTHOR.

## GENEALOGICAL TREE.




Bissessur Nath Chandik was born on the 2nd Magh-sudhi, 1918, Samat Vikrami, in the house of Babu Saligram Chandik at Bickanir. He is Maheswari by caste. He was the third son of his father. When he was of 6 years of age, he was sent to the Pátásala of one Kalooram at Bickanir. In a month he learned all the characters of the alphabet and the arithmetical table. At the age of 7, he was obliged to go to Calcutta. In those days, the Railway system being too incomplete, he had to travel as far as Delhi on bullock carts and camels; on the way he had to surmount great many difficulties. His father who had been at Calcutta, came to meet him at Allahabad, where

both of them threw the bones of their ancestors, which they had formerly stored up, in the water of the Prayagji; and after having performed some religious ceremonies, he went along with his father to Calcutta. Within two years (*i.e.*, from his 7th to 9th year) he fully learned the language of Marwar. At the age of 9 years, he was taken as a candidate for the Post of a Cash-keeper in the firm of a certain gentleman at Calcutta. Within the age of 11, he completely learned the mercantile business. When he was of 11 years, he began to study English privately. Then he requested his father to send him to a public school. As his father did not comply with the request, he absconded to Allahabad, and after having stayed there for a short time, returned to Calcutta, where he was received with great joy by his father and mother, who were suffering from anxiety of mind in the meanwhile. Mr. John Hector, the then Deputy Secretary of the Bank of Bengal, and the patron of Saligram, asked the boy the reason as to why he ran away. The reply was that his father refused to send him to a school. Thereupon Mr. Hector proposed to Saligram that he would pay Rs. 50 a month from his own pocket and send the boy to a Boarding Christian School. Saligram being afraid that his son would lose his religion consented to send him to a public school at his own cost. So he was sent to St. Xavier's College, Calcutta, where he studied up to the commercial class. Then he joined in the Mirzapur Church Mission School, and was admitted in the preparatory class and he appeared for the Entrance Examination of the Calcutta University in 1877. In the same year, he married the daughter of one Jaganath Kotari of Bickanir at Calcutta. It is not out of place to note here that the Kotari family members have held high posts in the Bickanir Durbar. He was appointed as a Treasurer in the

Currency Office at Nagpur ; and when that was abolished in 1881 he went again to Calcutta. In 1882 he became a Broker in dealing with the business of buying and selling of the Joint Stock Company's Shares and the Government paper. At that time, he earned about Rs. 4,500 per mensem and up to 1883 he was engaged in that business and during this period, he earned about Rs. 1,12,000, then his parents requested him to speculate in the Company's Shares. But as the market value went down, he had to lose all that he had earned ; nay, he even became a debtor of Rs. 10,000. It is interesting to note the vicissitudes of time that befell him. He rose up suddenly to a higher position ; but as he tried to gain more and more all on a sudden, he had to lose even more than what he had gained. Therefore, man should not be too avaricious in any matter. In the year 1881, his wife brought forth a son, Ganesh Dass. As he was at that time in a good state, he spent a large sum of money in charity, amusement, and other things. In 1883, when he was reduced to a low condition, circumstances compelled him to go to Bickanir. As there prevailed a dissension between the Durbar and the Political Agent, he somehow or other managed to get the post of the Private Secretary to the Maharajah and his private tutor on a salary of Rs. 250. In connection with the State affairs, he was sent to Simla where he played his part fairly. As in the meanwhile the Maharajah died, he was obliged to leave Bickanir for Calcutta. In 1884, a daughter was born to him. From 1883 to 1886, he was learning Yoga from his Guru at Calcutta, whose name was Shiv Dyal Mahatama. Then he showed himself as a pains-taking man, and the result was that he had attained success. In 1886, he went to Burma as the first Agent to Rai Bhahadur Bhagavan Dass Bagala; and there he worked very honestly

and acquired considerable reputation. While he was in Burma, he learned a practical knowledge of the Yoga from the Burmese Priests called Pungees. In 1888, he came back to Calcutta and worked as a Commission Agent in piece-goods to one George and R. Dewhurst of Manchester.

In the same year, his first wife died. He then asked his Guru as to whether he might become a Sanyasi. His Guru said that it was not necessary that he should become a Sanyasi and that he might learn many things even if he led the life of a Grahasta. He followed his Guru to Tibet where he learned many things. Then he returned and married a second wife, the daughter of Abeer Chand Mehmani, one of the Proprietors of the famous firm of Gambeer Chand Kapur Chand of Calcutta.

Baghavan Dass returned from Rangoon, and having appointed him as an Agent, sent him to Madras, where he worked up to 1893. But he resigned that post and joined in his brother's firm which was called at that time after the name of Saligram Chandik, and became a sharer of that firm. On his joining the firm, the name was changed into "Saligram Ganesh Dass." In 1895, his father Saligram died, and he performed all the religious ceremonies properly and fed many Brahmins. His second wife also died; and he married a third one who is still alive. He is still alive. He is now one of the famous Bankers at Madras. He is a Member of the Cosmopolitan Club, Madras; and also of the Free Mason Society. He is moving in the circle of men of the highest rank and he is a very influential gentleman at Madras. The people here, both Native and European, respect him. Above all, his goodness of character, benovelence, charitable inclination, love for follow-men and other enviable qualities enhance the good opinion he

has earned of the public. He is still practising Yoga and he has published in his "First Elements of Yoga," the result of the researches of the last 14 years. Whatever he writes, he is conscious, is completely verified by his personal experience, so that those desirous of learning Yoga may confidentially study this book. If personal information on any of the points be required, the author is quite prepared to give an explanation. The practice of Yoga enables a devotee to attain salvation. This book the author recommends to all classes of community. By careful perseverance and continued labour, the student of Yoga will be able to realise for himself the indescribable benefit of the same.

DATED 23RD JUNE 1898,
MADRAS.

KAHAN CHAND SHAIQ.

# THE SECOND OR THE LAST ELEMENTS OF THE YOGA.

## CHAPTER I.

The 4 Yogas, *viz* :—*The Mantra Yoga, the Laya Yoga, the Hatha Yoga, and the Raja Yoga* are defined below.

It is now necessary for an advanced Yogee to make himself fully acquainted with all the particular kinds of the Yoga. He should teach the beginner such kind of Yoga, as he is fit to learn according to his abilities. There are 4 kinds of the Yoga, *viz* :—*The Mantra Yoga, the Laya Yoga, the Hatha Yoga, and the Raja Yoga or the Raja-dhiraja Yoga.*

The meaning of the last Raja Yoga, is, the true love of God. When a man succeeds in this, he can know God, he will be great and powerful, and can do whatever he likes, *i.e.*, to say he will possess then the divine powers and favours.

I. The Mantra Yoga is described, and also a description is given of such persons as are fit for its practice.

The man who is dull, of foolish ideas, of weak constitution, and unbeliever in the instructions of his *Guru*, covetous, always addicted to diabolical deeds, leading a servile life, eating too much, obedient to women, unsteady-minded, poor, dependent and cruel, should practise only the Mantra Yoga. It is said in the Yoga Sastra that such practitioners are called the *mild practitioners*. If such practitioners carefuly and constantly practise this Yoga, they will succeed in it with great difficulty in 12 years. It is now with the teacher to instruct only such persons on this Yoga as are possessed of the above qualities. The full particulars of this Yoga will be dealt with in its own Chapter.

It is to be practised only when the student is unable to find out the real utterance of the word Hamsa. It has been properly explained in the first elements of the Yoga. This Yoga is only for the beginners and should be practised by means of reciting some Mantras or words relating to a god or gods in the Suragoon form as instructed by the Guru to his disciple, that is to say, a certain deity is to be recited and worshipped in an outwardly manner. It depends upon the choice of the practitioner to adopt a god or gods for this purpose according to the instructions given to him by his Guru.

II. The *Laya Yoga*.—The practice of this Yoga should be taught to those who possess the qualities mentioned below.

That man possesses the qualities of the moderate or the second class practitioner who is liberal minded, merciful, virtuous, sweet-speaking, pious, and who never undertakes to do more than what his abilities allow him to do. Such a man should follow the teachings of the Laya Yoga. Six years are required for the completion of this Yoga. The full account and the rules regarding its practice will be mentioned in its own Chapter.

Dhyanam is the principal mode of practising the Laya Yoga. It consists of a good deal of thinking in the brain for taking the Laya into Dhyanam. While a man is in the Laya Yoga, the Anhads should be the only practices. The Yoga should be so performed that the 10 sounds of the Anhads should be heard. Regarding this, rules are given in the Chapter on the 10 sounds. The Pran Vayus are to be thought of well with the 5 Tatva Bijam which will make the practitioners win complete success. Laya

means the concentration of the mind or the mixing of it with the Atma.

III. *The Hatha Yoga.*—The man who is strong-minded, perfect in the knowledge of the Mantra and Laya Yogas, independent, full of energy and sympathy, truthful, courageous, a worshipper of the Guru's lotus feet, and is engaged always in the practice of Yoga, is only entitled to practise the teachings of the Hatha Yoga. Such persons are called *Ardent* and are fit for the practice of the Hatha Yoga. The practitioner of this system of the Yoga can thoroughly succeed in it within 12 years if he practices it constantly and continuously. This Yoga is, the most difficult one of all, but produces ready-hand results, if practised carefully in seclusion. It is incumbent upon the practitioner (while practising this Yoga) that he should not be observed by any man. The full particulars about this will be given in its Chapter.

The practice of this Yoga is very difficult ; but its results and successes produce ready-hand effects. If a man practices it constantly, he will be a very able Yogee and can do whatever he desires.

There must be a thorough knowledge of the 2 previous Yogas, *i.e.*, the Mantra and the Laya Yogas, without which it will be very difficult for the practitioner to succeed in this. This Yoga is a part of the Raja Yoga and the practitioner of this Yoga will surely succeed in the Raja Yoga as mentioned in the Yoga Sastras.

"Hathas bind Raja Yoga and Raja Yoga bind Hatham." So it is evident that without the Raja Yoga the Hatha Yoga cannot be successful, and without the Hatha Yoga no Raja Yoga will be successful. So there is a very little

difference between this and the Raja Yoga. In the Hatha Yoga there are somewhat difficult ways of practising it; and in the Raja Yoga the practices are little easier although a good deal of labour is required.

IV. *The Raja Yoga and its practitioner.*—It is only those that are most active, of enterprise, of heroism, conversant with all the Sastras, free from all defects, not easily liable to be confused, of prime youth, moderate in diet, subjugating lust and senses, fearless, clean, skilful, charitable, helpful to all, firm, talented, contented, good natured, religious, peaceful, devoted to only one God and a true Guru can undoubtedly attain Sidhee in 3 years in any of the aforesaid Yogas. Such men are entitled to practise any kind of the Yoga they like. The full particulars about this will be given in its own Chapter.

By this practice the fluctuations of the mind are to be suspended, however active the mind may be. While in this state of concentration, let the practitioner try to obtain a knowledge of the Raja Yoga. If the practitioner practises this Yoga daily, he will obtain all the psychic powers within a year.

## CHAPTER II.

There are 8 parts of the Yoga, *viz*:—The *Yama*, the *Niyama*, the *Asana*, the *Pranayam*, the *Pratyahar*, the *Dharana*, the *Dhyana*, and the *Samadhee*. The Abyhasee or practitioner should practise these 8 parts very carefully. Otherwise all his efforts will be futile. If one hundredth part of these qualities referred to in regard to the 4 Yogas be possessed by a man, he is entitled to practise the Yoga as the following Mantra says :—

**"Anek Janam Samsidhee tato jati paranguty."**

That is, in a single birth man cannot attain to the result of his Sidhees, but after many births he reaches the Supreme Being.

I. *The Yama.*—There are 10 parts of the Yama.

1. Ahinsa—Abstinence from the slaughter of creatures.
2. Satya—Truth.
3. Asteya—Not robbing.
4. Brahmacharya—Celebacy.
5. Khsheama—Forbearance.
6. Dhrittee—Perseverance.
7. Daya—Mercy.
8. Arjav—Good temper or disposition.
9. Mithar—Temperance in food.
10. Soucha—Cleanliness or Purification.

These 10 parts of the Yamas should be carefully practised. The further particulars of them will be given hereafter.

II. *The Niyama.*—There are 10 parts of the Niyama, *viz* :—

1. Tapa—Austerity.
2. Santosh—Contentment.
3. Ashty—Belief in God.
4. Dan—Charity.
5. Ishwar Pooja—Heartly devotion to God.
6. Society of the Sages.
7. Bashfulness or Modesty.
8. Mati—Wisdom.
9. Subjugation of Senses.
10. Yagna.

These are the contents of the second step of the Yoga.

III. *Asana=Postures.*—There are 84 kinds of postures, out of which 4 being best, are explained in the Chapter of Asana.

After performing properly the methods of these postures, the Yogee will be able to cure every disease.

Further particulars will be dealt with in its own Chapter.

IV. *The Pranayam.*—The Pranayam is to restrain the inhaling and exhaling of the breath. Breath is the vehicle of thought and soul. In practising the Pranayam the soul is to be concentrated to the Permatma, whose episcopal seat is in the crown of man's head called the seventh Chakram or Stage. I give below the easiest rules of practising the Pranayam with all its necessary functions. It is the chief part of the Yoga. Great care should be taken to practise it. Its practice is the

root of success. Unless it is properly executed, no effort can avail. Consequently the student of the Yoga is required to practise it after he has thoroughly learned the first elements of the Yoga mentioned by the author in the first part of this book.

Without having the Nadi Gyanam, no student is allowed to practise the Pranayam. Before its commencement the Nadi Gyanam is very strongly recommended to be practised. It is the personal experience of the author that he has seen many persons unsuccessful in their attempts who commenced to perform the Pranayam before the Nadi Gyanam had been gained. Even the Hatha Yogee is not allowed to practise it unless he has thoroughly got the Nadi Gyanam. He has seen many of them, suffering from cold and heat, many being victim to the boils in their heads and many suffering from carbuncles, simply because they began to practise it in the absence of Nadi Gyanam.

To testify this statement he writes to say that the late Mohant of Tripati who grew mad and was suffering from eye disease did lose his brain for the very reason. He came to the author for his treatment and the latter asked him to stay with him for a period of 6 months as the disease was serious. The former, owing to some unavoidable circumstances, could not comply with his request. Consequently the author could not repair his brain. Had the former stayed for the period referred to, the latter would have certainly cured him. He recommends only those persons to practise the Pranayam who are fit and competent for its practice. More detailed rules and suggestions will be given in its own Chapter, and the easy rules as how to succeed in it without an interruption will also be mentioned.

V. *The Pratyahar.*—To practise this, man should pass through all the foregoing parts, *i.e.*, the Yama, the Niyama, the Asana and the Pranayam. Unless the Pranayam is not thoroughly succeeded, it is needless to practise the Pratyahar. It is the accommodation of the senses to the nature of the mind in the absence of concernment with each one's own object. The result of the Pratyahar is the complete subjection of the senses. It is evident that if our sensations are pleasant we feel pleasure too, if otherwise, we are pained. After passing through the 4 stages of the Yama, the Niyama, the Asana and the Pranayam, the student of the Yoga should accommodate his senses to the nature of his mind. The 5 external practices are briefly explained here and the remaining 3, *viz.*, the Dharana, the Dhyana and the Samadhee will be explained in their own Chapters. As these are the internal practices they are not to be explained to the practitioners at the time of mentioning the other practices.

These are to be mentioned to those only who have observed the 5 Pran Vayus, and can trace the soul by proper process. More details will be given in the proper Chapter.

# CHAPTER III.

## *The Yama and its 10 contents or parts.*

These are the main acquirements of morality and are the duties of all the human beings, whatever be their state, honor and rank. These 10 commandments of the Yama should be strictly obeyed by the Yogee who practises it, otherwise he will not be able to succeed in his object. Every individual who practises the Yama should have the Atmic Gyanam, *i.e.*, he should not make a difference between his own Atma and that of another man knowing that the whole universe is pervaded in the Supreme Being. So none should observe a distinction between himself and another in any respect. The first advice of the Yoga is, that a man should understand that there is nothing substantial in this world, for, when he leaves this world, he carries away nothing with him, except the result of his good and bad actions. It is therefore better that we must do all good works by which we will have the good results of them.

The first part of the Yama is *Ahnisa, i.e., Abstinence from the slaughter of living beings.*

When a man practises this noble quality and completely succeeds in it all animals forget their ferocity in his presence and no one will dare to injure him.

II. The second part of the Yama is *Satya, i.e.*, Truth. When a man becomes a sincere lover of truth and practises veracity always, he amasses a good amount of noble actions. As truth is the most divine quality, there is no necessity for a man who is always truthful to perform

ablutions or to undertake pilgrimage or the like. This is the only thing which is chiefly required first of all, without which there is nothing to practise.

III. The third part of the Yama is *Asteya* or *not robbing*. When a man refrains from theft all the treasures hidden under the earth will come to his possession unsolicited. *Not robbing* means that the practitioners should not condescend to steal another's property so far as this part of the Yama is concerned. A man should look upon the wives of others as his mother or sister, in as much as one's wife is the property of her husband, by thinking of her a man commits theft. It is strictly enjoined in the Yoga that none should dream of pilfering another's property by resorting to humbug or cheating. He must be simple and pure at heart. For, unless he be so, he cannot attain the successful stage of the Yoga. It is for this reason that the Yama is the first part of the Yoga.

IV. *Brahmacharya or Celebacy.*—The practitioner should observe celebacy till his 24th year. By doing so he will be possessed of strength. As strength is essential to the attainment of success in the Yoga, the parents should guard their children against falling into error by mixing themselves with licentious fellows, the principal part of the Yama lays down this rule. Debauchery spoils and destroys both the mental and the physical powers. The good acts always produce good results. Virtue must be practised for its own sake without being looked into the fruit thereof. Lives of the old and ancient Maharishis and Sages bear ample testamonies to the truth of the statement.

Moreover this fact is admitted at all hands to be true. It is first of all the duties of the parents to see their children keep celebacy properly. If they do not perform this greatest part of their duty they may be rightly called enemies to mankind as well as to their own progeny. In the case of the males they should keep celebacy up to the age of 24 years. After this time they should allow their children to be married. In practising the Yoga man should not be a Sanyasee or leave the world and go to and live into the forests or jungles. It is not advisable for any Abyhasee or practitioner to do so. He should work well at home and when the thorough success is attained then he should have his own way either to live in his house or to live in mountains. It is left for him to see his convenience because after succeeding in his efforts it is left to him to decide this point. Until the practitioner succeeds in his practice, he should not think of leaving his house. He is strictly prohibited from letting others know why he may leave the house.

V. *Forgiveness is the fifth part of the Yama.*—By practising it man can make his enemies friends; for instance, if A hurts B but B instead of revenging himself on A, forgives A. Then A will be ashamed of doing any further mischief to B and by and by if A treats B likewise, A will become his intimate friend and serve him with all his heart and soul. Therefore this Yama is such that its practice will put down all the enmities of the world and every one can be made friend.

VI. *Perseverance or patience is the sixth part of the Yama.*—If the practitioner, who is a student of the Yoga philosophy, be endowed with the quality of *perseverance and patience*, he can consider all the worldly niseries as entirely

worthless ; and it is essential for him to be patient. It is his duty to consider the abuses directed against him by others, as words having no meanings. Then only he is called a patient man, when he hears the harsh words even without the slightest feeling of anger. It is only at that stage that he can practise the Yoga.

VII. *Daya or Mercy.*—Mercy is the noblest practice of all the previous 6 Yamas, without mercy there is nothing to stand upon. Mercy is the root of *religion* and so every man must be merciful to others. He should observe no distinction between himself and another. He should consider that he suffers if others suffer from pain. Without mercy creation has no foundation to stand on even for a moment. Hence mercy is the best quality of all the Yamas and so it should be very carefully and satisfactorily practised. A man should be merciful to the human and animal soul alike; for animals are also as susceptible of pain as human beings.

VIII. *Arjav or good conduct.*—This is one of the best qualities of the Yama: for, without it none deserves to be called a man. The good conduct of a man is a cause of bringing a good name to his family. Whereas a bad man totally spoils the reputation of his family. Good conduct is necessary not only for the worldly affairs, but for the attainments of heaven too. So it is necessary that a man should behave mildly not only towards his fellowmen, but towards animals too.

IX. *Mithar or Temperance in Food.*—The food for practitioner must be of Mithar. It means that the meals should be light and sweet, and the stomach should be filled with food by 2 parts and with water in 1 part, the

remaining 1 part should be left empty. The practitioner should always take care about this, as it is stated in the Yoga practice that too much eating is dangerous and injurious. The practitioner should reserve at least 1 part of the stomach empty; 3 parts should be filled with food and water as said before. Those who practise this, are called Mitharee. The other particulars regarding certain meals to be taken in particular practices will be given in its special Chapter.

X. *Soucha or Cleanliness or Purification.*—By keeping the body clean man can avoid any sort of disease which is caused by keeping the body dirty. It is of great importance in practising the Yoga. The 10 parts of the Yama are explained in their proper forms. It is the greatest duty of the practitioners to attend to them carefully. These duties must have precedence over all other duties. The Vratas as *Ekadasi* fastings, Chandrayana and others are all inferior to these 10 Mahavratas. Those who possess these 10 Mahavratas need not perform any ceremony. They need not be under the yoke of priest-crafts because they can guide themselves. They can defy all the oppositions of the ignorant priests of the age and bravely go on in the true path of their duty. These are the Yamas explained.

## CHAPTER IV.

*The Niyama.*—The Niyama consists of the following 10 parts, *viz* :—

1. Tapa—Austerity.
   Santosh—Contentment.
   Ashty—Belief in God.
2. Dan—Charity.
3. Ishwar Pooja—Hearty devotion to God.
4. The Soceity of the Sages.
5. Modesty.
6. Wisdom.
7. Subjugation of Senses.
8. Yagna or Sacrifice.

I. By doing Tapa or austerity the bodily senses can be subdued, and, if properly practised it augments the mental faculties. It produces the purity of heart, goodness in mind, intentness, subdues the senses and lust, and makes the man to recognise his own soul. By its practice a man can improve his sight, he can sit for hours together in the iced water during the winter without feeling cold, likewise he can oppose the sultry sun by facing it in the summer. So by the practice of austerity body will have a pure soul and on the contrary a sinful one. The Yogees should always keep their bodies clean in order that good smell may come out of their bodies. This is the definition of the Tapa. There are 2 kinds of Tapa, 1 is physical and the other is mental.

The physical Tapa treats of many medicines which can keep the body pure and clean. The mental Tapa

means mere thinking of the word Hamsa, and after thoroughly tracing the word Hamsa it must be practised by the devotee sitting on the different kinds of *Asana*. Among the Asanas, the best is to stand on the earth and put the armpits, so that they may rest on a cord hanging from up, the hands being flung down at the same time; at this posture the devotee should think of Hamsa. This is the easiest Tapa, it should be practised for 6 months every day, 1 hour at least in the morning before meals. After meals it is not advisible. At least 6 hours before the second meals or after the first meal it should be practised 10 minutes every day, and by and by it must be increased to 1 or 2 hours' daily practice. By doing this the man will have his body as well as soul very clean and light. It will give a great help to the practitioners in future practice in the Pranayam. If a man is unable to stand, say, for instance, he has only one leg he should, somehow or other, practise to stand at least for half an hour. The practitioners who are rude and uneducated hang their head downwards, their legs being turned upwards; and in this posture they move from side to side. But the *Mahatmah* Guru of the author is against such a mode of practice in as much as Grahastas may undergo a great deal of trouble by such a practice. The Grahastas should not have such practices. All such painful practices are intended only for the recluses. As the author has succeeded in this easy mode of practice, he recommends the same to others.

II. *Santosh or contentment.*—The profits of this are highest. It has superiority over all the other things and is a fountain of true happiness. Our desires are

unlimited and lead but to sorrow. Contentment is the only wealth which a man should seek for. Those who possess riches in large amount are in reality no wealthymen. A man who possesses the noble quality of contentment is richer than a man who possesses money ; nay he is even happier than a Sovereign, hence it is evident that riches do not make a man happier unlike contentment. As for instance—

A man starts a business and expects a profit of Rs. 10,000. Suppose he gets only 3,000 he should not feel sorry that he has not gained 7,000 more as he expected.

He should consider that the profit of 3,000 is equal to that of Rs. 10,000 ; so contentment is the best of all the Niyamas and without it there is no success in the Yoga. It is quite clear that when a man leaves this world he does not carry with him anything. All his earnings are left here. Some people say that they are gathering money for their wives and children. Well, it is a very good thing. But if a man reflects deeply, he may come to understand that there is no true relationship between himself and his wife and children. If a man earns money he enjoys it happily throughout his lifetime and can do whatever he may like with his property. After his death his family members who used to love him before while he was alive, do not care so much for him. For instance, if a man leaves behind him ten lakhs, at least three lakhs must be spent for charitable purposes. But they spend only a few hundreds of rupees and appropriate the remaining sum for their own use. It is evident that there is no true love in this world. Every thing in this world is done for the sake of money. Sons quarrel

with their fathers and vice versa for its sake. So a contented man is entirely free from these difficulties. Hence it is incumbent on the Yoga practitioners to possess the noble quality of contentment. More about this will be given in the Chapter dealing with the *preventive rules.*

III. *Ashty belief in God.*—It is the third part of the Niyama and is one of the most important duties, without which there is nothing to stand upon. Only human beings can know God, and by practising this Niyama they can succeed in any enterprise they undertake. If we do not believe in God, in whom else should we place our trust? It is quite clear when we are in danger we trust in God and ask him to protect us from difficulties. So this is the only proper Niyama which we should practise.

IV. *Dan or Charity.*—It is the best of all the Niyamas because it can pacify the sorrows and the sufferings of the poor. It is known to each and every human being that charity is the best relief for the helpless and the poor people.

Therefore man ought to help those who are actually in need of help. Now a days some Maharajahs and Zamindars who profess to be charitable are not in reality charitable persons. Because they want to gain a name in the public and confer gifts on those that have good recommendation. They are fond of ostentation. Charity means conferring gift on a man who really stands in need of help, the word help is not applicable to the giving of alms to professional beggars that are wandering in the streets. Bear in mind that a gentleman who gives gifts

to others, even without the understanding what would be his fate the next day, simply to be called by the public a charitable man, is in reality no charitable man. You should consider there exists no difference between you and a leper. For there is no difference between souls. It is only men who are troubled with Agyan that recognise such frivolous distinction. So there is no real difference between a rich and a poor man. So be charitable and help every one as far as in you lies. Don't consider that the wealth you possess is yours. It is no one's. Therefore by giving charity, wealth will not be lessened. It is a saying of a sage.

"*Chiri Chonchbharlegai Nadi Naghatea Nir Dandeya Dhan Noghatey Kahgaya Das Kabir.*"—It may be translated thus.—If a bird drinks a drop of water to slake its thirst it does not lesson the water of an ocean, likewise if a man gives something in charity his wealth will not be lessened.

It is strictly recommended that whoever comes to ask help should be given that kind of help which he deserves. This is called charity. It is a fair deed if you will help any one, others will help you and you will succeed in all your attempts. It is quite clear. The real object of this may be expressed thus. If any person comes to, and asks, you to give him help you should help him to the extent of possibility. If you are unable to do so, it is better to help him through others.

Every one knows the following story: That in the Bawani incarnation Bishnu came in disguise and asked the Rajah Balee for *Danam*. How charitable he was that he gave all his realm, &c. After all he gave him his

body too, what was then the result? He got salvation. So the word charity is a grand one. Though we cannot do everything still one must do what lies in his power. It is recommended very strongly that this is one of the most liberal Niyamas, without which no success can be attained in the Yoga.

V. *Ishwar Pooja or hearty devotion to God.*—This is the result of depending on one true God; there are many books in which many kinds of the practices of the Mantrams concerning the different forms of gods, such as Brahma, Vishnu and Siva are recited according to the given limits of one or ten lacs of times. Although they do so, they do not reap any benefit. They are undergoing their own difficulties, they are being born and dying as usual. But we must practise such a way by which we may be raised to higher and higher degrees without *falling down*—which is only the Yoga. The Surgoon Upasana is mere wasting time in as much as all that you see, feel, &c. are subject to change. So there is no use of observing it. Hence Surgoon Pooja should be only recited as far as man does not practise higher stage. In lower stages it is very necessary and important to practise Mantra Yoga with proper Vayus and Asana.

VI. *The society of Sages.*—To sit in the society of good men is always better than to associate with evil doers, because the former always impart instructions full of advices; whereas the latter only spoil those who mix with them. The constant company of the Mahatmahs makes man to learn many a secret things, specially matters concerning the Supreme Being. The men who worship idols and contemplate God in his Surgoon form are not fit to practise the Yoga. It is a known fact that unless

a man does not go to a Mahatmah and begs of him for Gyan he will not be able to learn the real truth. It is mentioned somewhere.

**" Ahinsa permalabha, sutsangam parmam dhanam, bicharam."**
**Parmam gyanam abhayasam jaita mokhsha.**

This is the best way of attaining the Yoga which is in the company of the Sages from whom many secrets can be learned; otherwise it is very difficult to learn or get such secrets. It should be also remembered that the Abyhasee must be very careful to learn these secrets from those Sages or persons who are doing the real practice of the Yoga.

These are the only persons who can teach the real secrets of it.

Now-a-days there are many disguised Sadhus who wander about hither and thither. They pretend to be the great Gurus in Yoga, though addicted to the vice of drinking and smoking To this class most of the Sadhus and Bairagees belong. They are worthless creatures and their society must be avoided.

The real Sages and honest practitioners of the Yoga are they who, while practising it, do not move from their seat. Except such persons, all the others who profess to be so, are vagabonds and rogues.

It is therefore necessary for the practitioners to find out the good, the honest, and the true persons who are well versed in the Yoga philosophy.

This important and useful advice has been given to the author by his Mahatmah Guru.

VII. *Modesty.*—The Abyhasee should always be of a modest disposition and should always try to possess this noble quality. He must always oblige to each and every man whoever comes to him. He should never displease anybody in as much as it lies in his power.

He should help those who come to him now and then for help if his means allow him. It is incumbent upon the practitioner to have an equal eye for all.

VIII. *Mati—Wisdom.*—This is the eighth part of the Niyama. It means that the man who is wise should always utilise his intellect in each and everything which he does. This is the chief object of wisdom by which a man succeeds in attaining the real truth, and always keeps himself in an active manner.

IX. *Subjugation of Senses.*—Our bodies are made of trigunas, *viz.*, first, goodness; second, passion; third, darkness. By goodness, health is produced while darkness creates diseases. By purification, the quality of goodness is made clean when practised well, it will make the body free from the other 2 things, *i.e.*, passion and darkness. Where there is health there are cheerfulness, satisfaction and gratification. The body which enjoys cheerfulness is always full of intentness. Without it the practitioner cannot fix his mind to train himself of ideas. When the mind is uneasy it is impossible to fix it on any thing or idea. When there is intentness the mind can stay upon every subject. This is called the subjugation of senses. It is quite clear that when we are engaged internally in some deep thoughts, then we are unconscious of the external thing our senses are at that time performing their functions.

By practising the Niyama the mind will see the soul. This will be very useful to the practitioner in the practice of Dhyanam and seeing his own soul at the time of Yoga.

X. *Yagna.*—This means the sacrifice of all the sins by leaving them, *i.e.*, the avoidance of such deeds as may produce sins. That is to say never do any sinful work, always care must be taken that such sins or sinful works may not be committed. This Yagna does not mean that the practitioner should throw good articles on fire in order to get himself rid of sins. In Yoga Yagna means that by which sinful acts are avoided. By Dhyanam burn all the sins and see the Atma by removing all the bad works of the world. This is the most important practice of the Mantra Yoga. There are different kinds of Mantras which should be practised according to the doctrines of the proper Yoga. That is, to say, according to the rules laid down in the Yoga Sastra. So the Laya Yoga should be learnt from the Laya Guru, likewise the Hatha and Raja Yoga from the Hatha and Raja Yogees. Full particulars will be found in the definitions of the different Yogas in their own respective Chapters.

# CHAPTER V.

## *The Asana or Postures.*

**There are 84 postures or Asanas which are of different kinds, *viz* :—**

1. **Sidhasana.**
2. **Gomukhasana.**
3. **Birasana.**
4. **Kurmasana.**
5. **Kukutasana.**
6. **Utanakuramasana.**
7. **Dhanurasana.**
8. **Matsendrasana.**
9. **Paschimtanasana.**
10. **Mayurasana.**
11. **Sukhasana.**
12. **Padmasana.**
13. **Singhasana.**
14. **Bhadrasana.**
15. **Guptasana.**
16. **Yogasana.**

**These are the principal Asanas. They are very useful and give an immediate success.**

**The definitions and the photos of these require a volume, therefore the author has given only 16 of them. These 4 Asanas are to be practised according to their different ways and manners. These Asanas are to be selected according to one's own choice. It is said by old Sages.**

Because that the easiness of the practitioners is to be seen by themselves. It also depends upon the strength of their nerves and so on. The main object of the Asana selection is this. That the Abyhasee should select the posture at his own pleasure according to his own comfort, so that he may sit steady and pleasant. If he sits unpleasantly it is clear that his thought will not be steady. A fair conscience is got by the practice of Yama, and a sound health will be the result of practising Niyama. The practices of the Yama and the Niyama produce knowledge and sound health respectively. The third part of the Yoga is the posture which is mostly required while practising the Yama and so the most comfortable and easiest postures that can be recommended are Sidhasana, Sukhasana, Padmasana, and Swastikasana. These four are the best and easiest Asanas. By practising the Mantra and other Yogas, full success is obtained in practising the Laya and the Hatha Yogas. The best postures which are recommended are Padmasana and Yogasana. Besides these Asanas or postures, the Abyhasee is at liberty to select any suitable one to his comforts. But for the Raja Yoga, the Sidhasana is the best one recommended by all the Divine Rishis and Sages. The benefits of practising particular Asanas are as follows:—

1st.—There will be no effect of cold.

2ndly.—No effect of hunger and thirst.

3rdly.—The nerves of the whole body will become very strong. Consequently the health will be sound and the body strong.

4thly.—In order to resist heat and cold they make the body stronger and better than a loose one.

Always sit straight with chest upright. In the summer there will be no feeling of heat to the practitioner and in the winter he will not feel cold. This is a proved fact. We can live without meals and water for a long time if the practice be continued regularly. These postures are not to be practised during the time of the Yoga practice only, but at all times. It must be looked with care in all matters. For instance, in walking, sleeping and taking meals. When you take meals you should sit in that posture which will digest what you take. The Sukhasana is very useful and therefore recommended.

In walking our steps should fall firm and steady. It will keep the nerves strong. In sleeping let the practitioner sleep always on the left side pressure so that all his bad Vayus and sickness may not produce effect. Always be careful in practising Asanas. Mudras are the chief parts of the postures. The Abyhasee must be very careful in observing in all these important matters.

Now the four most important Asanas or postures are defined.

I. *The Sidhasana* posture is defined as follows :—

The Yoni or anus should be pressed by one of the heels and other heel placed upon the Lingam or male organ ; and with the eyes fixed upon the eyebrows the student should concentrate and collect his senses.

He should not shake his body, but must sit straight. The place should be a secluded one, undisturbed by any noise. The student or practitioner who desires to complete his practice soon should only practise by sitting upon this Asana and regulating the breath. This

posture will lead the practitioner to the highest stage. There is no other posture more sacred than this in the world. By the practice of this posture the Divine Maharishi Patenjil had his complete success. Thus practising daily by sitting upon this posture the Yogee is freed from sin.

II. *The Swastikasana* posture is a very simple one.—Mostly this Asana is used by females. The males who use it are mostly those who are the Mantra Yoga practitioners. This is defined as follows: Keep the soles of the feet completely under the thighs and keep the body straight and sit at ease. This is called the Swastikasana. No disease can attack the body of the practitioner. He can succeed in the *Vayu Sidhees*. It means that the Yogee should sit upon this Asana and regulate the practice of Vayu. No doubt he will succeed in his Mantra Yoga practice. This Asana is a very easy and simple one and can cure all the diseases concerning *Batpitadi* (diseases caused by heat and cold) by the practitioner sitting upon this Asana. It is the best Asana for the Mantra Yogees and is greatly recommended for them.

III. *The Yogasana* or posture.—Spread or stretch out both the legs and keep them separately. Firmly take hold of the head by both the hands and place it on the knees. This Asana is very useful for the Laya Yoga. It will give great easiness in the body and will give a great success in the Laya Yoga. This Asana is specially for the Laya Yoga, but can be used in all other Yogas too. It depends upon the convenience of the practitioners. This will give all psychic powers

and all other Sidhees. Therefore those who are desirous of attaining powers should diligently practise it very secretly with the greatest care and it should not be revealed to each and everybody who is not a practical student. By this the Vayu Sidhee is easily obtained and it destroys a multitude of miseries. There is not a shadow of doubt that this is the best Asana.

IV. *The Padmasana.*—This Asana is the chief posture for the usefulness of the Hatha and Raja Yogees. For the Hatha and the Raja Yogas, only 2 Asanas are recommended, *viz*: the Sidhasana and the Padmasana, respectively. Now the Padmasana is defined as that which will remove all the diseases of the human body and it ought to be practised as follows: Having crossed the legs place the feet on the opposite thighs, *i.e.*, the left foot on the right thigh and the right foot on the left thigh; cross both the hands and place them similarly on the thighs. Fix the sight on the tip of the nose; pressing the tongue against the root of the teeth, then draw the air slowly, fill the chest with all your might and expèll it slowly in an unobstructed stream. This is a very difficult posture and cannot be successfully practised by every man. Only the wise and able Yogees can use this grand Asana. Those Yogees or practitioners know the Prana and Apana Vayus and they sit on the Padmasana posture. While they practise this they surely attain salvation. This is said to be true by the old Sages. These 4 principal postures are explained, but the author recommends only the Sidhasana and Swastikasana for the beginners as the other ones are rather difficult. So this will give success only to the Grahastas who are only fit to perform the Raja and the

Mantra Yogas. By using this Asana no practitioner will be attacked with disease. The author has his own experience in the matter for the last 14 years, during this period he was not attacked with head-ache or fever. By practising these Asanas no man will suffer from any disease. This being the chief practice in the Yoga, is strongly recommended to the practitioners for their daily practice. They should keep this as secret as possible. There is no use of revealing this to other persons, unless they are interested in the same. This is the command of the *Maharishis.*

Mudras are the chief part of the postures. Where there is no Mudra there will not be entire success in the Yoga.

So after attaining a thorough success in the postures the Mudras must be practised. There are many Mudras. Among them only 3 are very important and the author knows only these 3 with their proper ways and means. (1) The Mahamudra, (2) the Bipritkarna, (3) the Khechary. The Mahamudra may be explained thus: Sit upon the Sidhasana and in this posture press slowly the space between the anus and the sexual organ with the heel of the left foot. Stretch the right foot out and hold it fast by the 2 hands. Close the 9 gates of the body and place the chin on the chest or breast. Fix the mind upon the right path of thought, and practise the art of dreaming. This is called the Mahamudra. Keep it very secret. It is the chief Mudra which must be well practised during the time of the Pranayam. The steady minded practitioner should first practise on the left side and then on the right side. He must in all cases be firm in regulating his breath properly. If a Yogee be

most unfortunate, he can succeed if he practises it in this way. By this practice the whole bodily vessels are roused and stirred up into activity. The semen is stopped within; the decay of life is checked and sins are destroyed. All diseases are healed and the *Jatra Agani* is increased. It will give matchless beauty to the body and avoids death. All the desires and pleasures bear fruit and the senses are controlled. The Yogee will be able to get the abovementioned things in the course of his practice. There should not be any hesitation in doing so. It must be practised very secretly and should not be revealed to any person who is not a practitioner of this Yoga which belongs to a high class.

*The Bipritkarna Mudra.*—The practitioner, who also uses the Pranayam, should do as follows: Either I hour before or after the Pranayam. Put the head on the ground or hang from a tree. Stretch out the legs upwards and in this posture move to and fro. This is called the Bipritkarna Mudra. The Yogee who practices this daily 3 to 4 hours conquers death and is not destroyed in the great Pralayam. He who drinks nectar becomes equal to an adept. But he who practices this Mudra becomes an adept among all creatures.

*The Khechary Mudra.*—The wise Yogee should firmly sit upon the Sidhasana or the Padmasana and should firmly fix his sight on the spot in the middle of the 2 eyebrows in such a place where no noise should be heard and reversing the tongue backwards should fix it in the hollow under the epiglottis, placing it with great care on the mouth of the well of nectar. The tongue must touch the hole in the upper part of the throat. In that hole there is a well of nectar.

The main object of it, is, that when the tongue is engaged in drinking the nectar then the mind will not be unsteady (Chanchal). So this is the best Mudra of all the Mudras. The benefits of this Mudra are that the practitioner will be a thorough man in psychic powers while practising it; let him drink the ambrosia daily. Whether pure or impure or in whatever condition one may be if success be obtained in the Khechary Mudra he becomes pure. There is no doubt of it. By practising this man crosses the great ocean of sins. This is to be practised when the Pranayam is successfully performed. After a certain time when success in the Pranayam is attained, all the Mudras are to be practised. Of course the *Asanas* are daily to be practised and without them is no other way of succeeding in the Yoga. These are the principal parts of the Yoga. This is a practice which should be very calmly and quietly practised in a place where there is no noise of any sort. Consequently the best time to practise this is night time between 11 P.M. and 2 A.M. for painstaking students, and those who sincerely desire to practise the Yoga this is the best time. The old Maharishis have all agreed to this time. There are many other *Asanas* besides these (Sidhasana, Padmasana, Swastikasana and Yogasana), but the author does not see necessity of explaining them as this much is enough and these are the best of all. If any student is desirous to know further *Asanas* the author is willing to give him full particulars. This closes the Asana affairs and now the Pranayam Chapter will commence. All the necessary particulars will be given in order that student may easily and thoroughly succeed.

# CHAPTER VI.

## *The Pranayam.*

The definition of this has been given in the second Chapter. We describe below the ways as to how to practise and succeed in this. The Pranayam is the practice connected with the 3 main organs which are the root of life, *i.e.*, the lungs, the heart and the brain. These 3 organs are to be controlled by the practitioner, without which there can be no success in the Yoga. When the Pranayam is practised, the breath must be secured and kept in reserve. The brain is the chief organ of the mind and the seat of intellect and ideas. It has connection with all the nerve centres. This Pranayam practice is a very difficult task, so that every care must be taken in its practice. Now the rules are given for practising the Pranayam. Close the right nostril with the thumb of the right hand and breathe slowly through the left nostril and repeat the sacred word *Om* 8 times. Then close both the nostrils and restrain the breath for a space of time sufficient to repeat the sacred formulæ *Om Sohung* 16 times and then breathe out through the right nostril repeating the same word 8 times. This is the first rule for beginners. They should practise it continually till they can sit in Kumbhak for minutes together. This can be increased by slowly increasing the period of Kumbhak by increasing the time from 16 to 24 times (*i.e.*, *Om Sohung*) and so on by every increment of 16. In this way the practitioner should increase his Kumbhak by repeating 128 times *Om Sohung*. This Mantra is the best of all the other Mantras. Thus the beginners should not try to make Kumbhak for

more than 10 minutes for a period of 6 months, and after having got experience they should increase it very gradually. Thus they should practise it for a year and every 6 months they should increase the Kumbhak by 5 minutes. They must be very punctual in their Pranayam practice. This is a very dangerous one, which will ruin a man if he acts against its rules. For this practice, the Sidhasana or Sukhasana is to be used. The meals in this kind of practice should be rice and milk with a little or no sugar. It is well and good. Among the vegetables the Chandlai Bhajee and the Doodhi leaves are the only best, of roots Arvi is the best one. Wheat and barley powders can be eaten and also their halwas with ghee and sugar. He should be very careful in sexual intercourse; the practitioner should enjoy his wife only on the 6th, 8th, 10th and 16th day of her monthly course, and on those days on which he has female connecxion he should not make his Pranayam, 6 hours before or after enjoyment. This must be strictly taken care of and such connecxion he should have only when he has his breath in the right nostril or Pingala Nadi. If otherwise he should avoid intercourse. This rule must be observed with the greatest care.

*Rule II.*—Close with the thumb of your right hand the right ear and with that of the left hand the left ear. Close with the 2 index fingers the 2 eyes, place the 2 middle fingers upon the 2 nostrils and let the remaining fingers press upon the lower and upper lips. Draw a deep breath close to the nostrils and swallow the breath at once. Keep the breath as long as you conveniently can, then expire it slowly and so on. This should be practised daily 10 in the morning and 10 times at night. The time for

each Pranayam must be from 5 to 20 minutes at least. The proper time of its practice is that from 9 P.M. to 12 P.M. or from 6 A.M. to 8 A.M. in the morning. The place must be a very solitary one where no noise is to reach the ears of the practitioner. The meals to be taken in this practice should be very light so as to succeed in the Kumbhak. Milk and fruits are the chief ingredients of food, but those who are Grahastas and have to do their worldly works and services should take rice, milk and fruits in larger quantity. Bear in mind that the practitioners should fill up his belly with food only $\frac{2}{3}$rds of the extent, and reserve $\frac{1}{3}$rd for Vayu, that is, Kumbhak.

*The III Rule* for the Pranayam enumerates 5 Prana Vayus or winds, *i.e.*, to say first the Prana Vayu, second the Apana Vayu, third the Vyana Vayu, fourth the Udana Vayu, fifth the Samana Vayu. These 5 Vayus originate in the active atributes of ether and other elements. For us Prana Vayu only is necessary for the purpose of the Pranayam and we need not try to acquire control over other Vayus, for by the time when we attain success in the Pranayam other Vayus also will be known. The main object of the Pranayam is that the mind may become fit for concentrating attention. This requires no explanation. When there is harmony in breathing there also ensues harmony in ideas and the mind becomes better adapted to the acts of attention.

*The IV Rule.*—The practitioner should close his right nostril with the thumb of the right hand, inhale the air through his left nostril and keep the air confined within; he should then stop breathing as long as he can, and afterwards he should breathe out slowly through his right nostril. He should repeat the same process in

regard to the left nostril. He should keep the air confined and stop breathing as long as he can and afterwards he should leave the breath out from the left nostril, not forcibly but very slowly and gently. This he should do 25 times stopping the breath daily, both morning and evening, without failure. If the practitioner succeeds in Kumbhak 4 times a day, *i.e.*, morning at 5 o'clock, midday at 12 and evening at 6 o'clock and at night from 10 to 12 o'clock; he will be able to purify his body within 6 months and he will be able to practise any kind of the Yoga very successfully and satisfactorily without any difficulty. By a thorough success in the Pranayam the practitioner will reach the 7th stage. When the practitioner succeeds in the Pranayam thoroughly, the following symptoms will be found in him outwardly, *i.e.*, to say he will have a good smell in his perspiration. All the things which he eats, whether they be grain or fruits, will produce the same smell. The symptoms are correct and the practitioner should think that the body is now cleaned and the success in the Pranayam is attained. This will be the case only after a period of the practice of 12 years. The Pranayam is a practice which will gradually make the practitioner successful in clearing himself of all the sins and sorrows, if he practises it constantly and continually. By the constant practice of the Pranayam for 6 years, the practitioner will be in possession of such powers that are not describable and he will be a very powerful man.

There are 10 Vayus, *viz.*, the *Prana*, the Apana, the Samana, the Udana, the Vyana, the Naga, the Kurma, the Vrikodar, the Devadata and the Dhananjaya. These

10 Vayus are circulating at their proper places in the body which are called the 10 gates, and they are resting upon, out of these 10, 5 are selected for their proper and principal places, *i.e.*, the Prana in the heart, the Apana in the anus, the Samana at navel, the Udana at the throat and the Vyana all over the body. These 5 Vayus are called the Gyan-indris or senses. The Naga, the Kurma, the Vrikodar, the Devadata and the Dhananjaya are called the Kurma-indris or senses. That is to say the Naga Vayu controls the digestion of meals; the Kurma is situated in the eyes and it looks after the functions of the eyes. The Vrikodar is the owner of the thirst and hunger, the Devadata controls gaping and the Dhananjaya controls hiccough. This Dhananjaya Vayu remains in the body after death also. The other Vayus will leave the body according to their strength. These Vayus will be known only after a thorough success in the Pranayam is got; and the practitioner who knows all these Vayus fully, should practice the Abyhasam of these, at the time of his performing the Pranayam. These he will be able to know then. Of course unless the practitioner takes great care, it will be a very difficult task for him to know how to sit, to breathe, and how to think of these Vayus. It is only after winning success in the sixth chakram, more help can be realized on these Vayus; and if there be no such success, a great deal of labour in the Pranayam will be required. This Pranayam should always be practised before meals, but milk and sugar only are allowed before the practice is done without a thorough success in the Pranayam, the Supreme Being cannot be seen. The last symptom of success is that the practitioner will succeed in the real Kumbhak in 24 years. Then the smell

in his excretion will not be just as that of ordinary men, and unless this is seen there can be no real success. When he will see that his excretions give no bad smell he must then commence to increase his tongue for Mulband, *i.e.*, to practice the Pratyahar. This is the result of Pranayam and next Chapter will contain the full particulars of Pratyahar.

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## CHAPTER VII.

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### *The Pratyahar.*

The practice of the Pratyahar is defined as follows: The practitioner should daily lengthen his tongue, apply upon it salt and dry ginger powder and make it sufficiently long for shutting the hole of the *Talu*, *i.e.*, to say the tongue must turn in itself inside in order to touch the hole for shutting and entering into the well of nectar. This being the internal practice. Unless the practitioner reaches this stage, there is no chance of success for him even by mixing himself with the Permatma or the 7th stage which is the highest of all called the Brahamarandhra. Before entering into the Pratyahar the Abyhasee must have a thorough knowledge in the preceding 4 parts, *i.e.*, the Yama, the Niyama, the Asana and the Pranayam. He does not require any further discussion on the subject. The Pranayam will give its success without any difficulty.

# CHAPTER VIII.

## *The Dharana.*

This practice is an internal one and is only to be practised when the practitioner has already been completely successful in the previous parts, *viz.*, the Yama, the Niyama, the Asana, the Pranayam and the Pratyahar. Pratyahar is a part of the Dharana, such being the case, the practitioner should practice the Dharana after he has thoroughly succeeded in Pratyahar. This is to be practised by the practitioner sitting in the Sidhasana. The practitioner should fix his mind through the Pranayam for 25 pals (1 Ghatika is equal to 60 pals or 24 minutes, so 25 pals = about 10 minutes). So when a man is able to retain his breath 20 minutes more in Kumbhak in the Pranayam he can keep his mind in Dharana. The practitioner should as stated in the previous Chapter increase his tongue in length, put it upwards where there is a hole in the palate and fix his tongue there for 10 minutes. By and by he should lengthen his tongue according to the nature of the strength of the Pranayam and he will know pleasure of seeing the Permatma in the 7th stage. While doing this, he must first fix his mind in the Nadi called Kurma which is below the throat. The practitioner will be relieved of hunger and thirst; he will attain perfection in the Yoga; and he will not die. This is a very secret practice and it is revealed only for the benefit of the practitioners. This will help them in succeeding in the Khechary Mudra and when the practitioner succeeds in the Kechary Mudra, he will see Permatma. By success in this the practitioner can cure patients suffering from whatever diseases by merely touching them. This is a very secret practice, and it will surely enable the practitioner to see the Permatma.

# CHAPTER IX.

## *The Dhyanam.*

**There are 2 kinds of the Dhyanam, *viz.*, the Surgoon and the Nirgoon.**

**The Surgoon is for the Mantra Yogees who practice the Mantra Yoga fixing some kind of image or idol or idols. This to be practised as far as the Mantra Yoga is concerned. The Nirgoon Dhyanam is always used in the 3 other remaining Yogas. The Dhyanam for the improved Mantra Yogees will be given in the Chapter relating to the Mantra Yoga.**

**The Dhyanam is to be recited by the Mantra Yogees who are very far advanced, but as long as they are worshipping images they should recite their own (Upasaka Diety Dhyanam,) and when they succeed in that and desire to improve and advance further they must commence this Dhyanam. The Nirgoon Dhyanam is that which has no particular thing upon which they should utilise any Dhyanam, but their Dhyanam is to keep the Prana or breath in the Brahamarandhra through the Dharana practice and retain their breath for 6 Ghatikas which are equal to about 2 hours and 24 minutes. When the practitioner is in such a state it is called Dhyanam. There is nothing to say about it except to keep the breath in the 7th stage and the Yogee sees Permatma there till that time. But remember one thing. When a man is practising the Pranayam, the Pratyahar, the Dharana, and the Dhyanam, whatever perspiration comes out of his body should be rubbed on the body just like oil rubbing. He should not wipe it of with the cloth as**

we generally do with handkerchief. It will be good even in the case of a man who is not a Yogee, to rub the perspiration on the body as it will make him healthy. The rubbing will make the practitioner very strong and light. After the time of the commencement of the Pranayam, the Pratyahar, the Dharana and the Dhyanam, the Yogee should eat all light and digestive meals as rice with milk, milk and fruits. These will keep the body free from all defects and incidents. He will be a very powerful man and can do whatever he intends.

There are the following symptoms of these practices when successful. The first symptom in the body outside will be this. The body of the practitioner will be lean and shining like a ray of light.

This will be the result of the Pranayam, the Pratyahar, the Dharana and the Dhyanam. The accounts of the Nadams will be next read without any difficulty. These are the 2 symptoms of these practices and the strength, power, and pleasure with which the practitioner may realise as the result of his success are indiscribable. It is only those who practise this, that can understand the benefit, and the others cannot.

The author has written only so far he has been instructed by his Guru. He is still practising the Yoga and when he succeeds more and more in his own experience, he shall let the public know more and more.

## CHAPTER X..

### *The Samadhee.*

The true definition of this is not in the power of the author to give. He has been taught by his Guru, but he has not got the self experience of the same, but this practice will be successful if the practitioner attains the thorough success in what is described in the foregoing Chapters regarding the Pratyahar, the Dharana, and the Dhyanam, then he comes to Samadhee. The proper meaning of this is that when a man is practising this, he must fix his Prana or breath in the Brahamarandhra for 6 to 12 hours for the beginners of the Samadhee practice and when a thorough success is attained he must increase its time. Then he mixes himself with Permatma and he can live as many hundreds of years as he may like.

## CHAPTER XI.

### *The soul or Jivatma.*

In the body the King is called Jivatma and the body is said to have the form of Brahamand, and all the mounts, rivers, &c., of the world are within the body. The name of the body is given as Brahamand. The Jivatma according to the past actions or deeds possess good or bad qualities and being confined within the body like a prisoner, it enjoys good or bad fruits according to its good or bad actions in the past. Any human being that enjoys or suffers does so, because

of his good or bad deeds in the past. If best deeds had been done in the past he would be born a King, and so the rank of birth varies according to the qualities of good actions. Those who were committing sinful actions in the past will be suffering from various diseases, such as leprosy, &c., or will beg in the streets. All these are the results of past actions, by practising Yoga, Kurma will have no effect and a man can enjoy pleasure always. Those who did good actions in the past will enjoy great happiness in the future. This a plain proof and ready-band satisfaction of the Kurma. The soul that has done an excessively bad Kurma will never enjoy happiness. The Atma is never reborn, but only through Kurma. It is to be born always. So without Kurma there is nothing in this universe. By Maya or Agyan which is the error of one's own Kurma, man forgets God. So man should gradually give up all the desires, when all desires are ceased then nothing remains further and the Jivatma gets salvation. As long as Kurmas has effects there is no end to birth. Man must be born according to the Kurma thus as long as Gyanam does not arise about the pure cause of the perceptive universe, till then things appear separate and too many. All the passions and desires are destroyed only through Gyanam and not otherwise. When no other principals remain then nature manifests itself. This is the idea of soul (Jivatma.)

The next Chapter will commence the Mantra Yoga and its rules.

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# CHAPTER XII.

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## *The Mantra Yoga.*

This Yoga is to be practised as long as the practitioner does not get proper Gyanam of the Vayus, Tatvams, &c., and until the word Hamsa is traced it is necessary. Till then this Yoga is specially practised as Surgoon Upasana. The following Dhyanam is to be recited here by the beginner as he must gradually learn the Nirgoona Upasana and Dhyanam. Hridaya, Kamal, Mudhiay, Nirbishesham, Niriham, Huriharbidhi, Bediyam, Yogabirdhyan, Gameyan, Janam, Maran, Bhitibhrangshi, Satchit Saroopam, Shakal Bhuwan, Beejam, Brahma, Chaitaniamiday. This is the Dhyanam of Brahma. He should make the Upasana of the Brahma as follows: Gaudhang, Daddyat, Mahitatwam, Pooshpaakash, Mewacha, Dhoopam, Daddyat, Vayutatwam, Dhipangtej Samerpayet, Naibadyang, Toyatatwena, Praddyat, Parmatmanay. In this way he should make the Upasana of the Brahma and make Dhyanam 108 times every morning and evening and do this likewise until ~~you fix your~~ He fixes his mind on the word Hamsa or Sohung.

He should sit upon any of the Asanas selected at his own choice and recite the above Dhyanam. After reciting he must think of Hamsa in his Vayus which are explained in the previous Chapters. Thus he must recite this Dhyanam for 108 times and then be going on with the word Hamsa This is the way of practising the Mantra Yoga. He should practise it till he completely succeeds in his practice. There is no other difficulty in practising this Yoga. The other parts of the Yoga must be taken from

their own Chapters and should be practised accordingly. All its practices are in the Surgoon Upasana. At the beginning the practitioner should reduce them into Vayus and Tatvams and become Brahamagyany before he takes up the duties of the Laya Yogee. All the Asanas, Yamas, Niyamas are allowed to be practised in this Yoga.

## CHAPTER XIII.

### *The Laya Yoga and its Rules.*

The definition of this Yoga has been given in one of the previous Chapters.

The main object of this Yoga is to take the Prana into the brain and 10 Anhads are to be very carefully practised By succeeding in this practice man can succeed in restraining his breath any amount of time he can for fixing the Dhyanam of Atma and taking this Prana into the Brahamarandhra. In the Laya, the Hatha, and the Raja Yogas, the 6 Chakrams are always to be thought of and to be practised very carefully, and the 5 Tatvams are to be practised with their Beejams and by mere thinking of these Beejams the Laya Yogee will be able to fix his mind on them and will be able to know these Tatvams.

These Beejams are explained in the Chapter on the subject. The practitioner should practice it daily by sitting upon the Sidhasana or any other Asana selected by himself according to his own choice and commence the Pranayam guided by the proper rules laid down in the

previous Chapters. Then he should think of making the Laya into the Brahamarandhra. The real way of this Yoga is to fix his mind upon the 6 Chakrams and 5 Tatvams and know them according to their real shape or form. This is called the Laya Yoga and there is nothing else to be done in this Yoga, except to think of the Tatvams and Chakrams. How to know the Chakrams that must be taken from the Chapter in which they are explained. The Hatha Yoga will be explained in the next Chapter.

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## CHAPTER XIV.

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### *The Hatha Yoga.*

The Hatha Yoga is such as makes the practitioner sooner successful in his object than the other 2 Yogas previously explained. A description of the place which ought to be occupied by the Abyhasee in practising this Yoga is given below. Both the Mantra and the Laya Yogas can be practised at home. The Raja Yoga can also be practised likewise. But the Hatha Yoga should only be practised in a very secret and solitary place where no man should be allowed to enter in, and no noise of any sort should reach the ears of the practitioner. In such a place the practitioner should have his room made which ought to be very clean and decent. It should neither consist of many windows nor should be made of leaves. It should not be practised elsewhere. At the time of sitting to practise the Hatha Yoga it is incumbent on the practitioner to see his convenience. The room should have no defects either of coldness or heat, but ought to

be of the kind that it may afford every kind of convenience to the practitioner. It is first of all necessary for the Abyhasee to have such a room prepared for this purpose. His sitting place should be of the following description: The room should be about 3 or 4 feet above the level of the ground, its length and breath should not be very much. It must be about $12' \times 10'$ and the height of the walls should not be less than 8 feet. The roof may be either built of tiles or terrace, no matter, but must have ventilators. No side windows or any kind of hole should be in the walls. The room must be free from all kinds of insects and bad smells, and no upstair room should be used for the practice of this Yoga, *i.e.*, he should neither practise it in an upstair room nor in the lower floor-room. Upon which there is an upstair house or building, outside the room there must be a varanda which should be very clean, and beyond the varanda there should be some green trees so that they may consume the bad Vayus. There must be some flower trees or plants, in such a comfortable place, the practitioner should sit for his daily practice. The following rules and ways are to be observed by the practitioner, while practising this Yoga. He should get up early in the morning before the sun rises, should cleanse the bowels, wash his face and cleanse the teeth with a long thread specially made of cotton yarn and pasted with the ginger powder mixed with half the quantity of salt. This powder should also be used in washing the mouth and the tongue. After having done so he should take his bath. The selection of an Asana is left to the choice of the practitioner. He can use any according to his own convenience. He should avoid the following things :—

(1) Too much eating of such meals as are prepared of wheat and other grains.

(2) Hard labour.

(3) Unnecessary talk.

(4) Walk for a long distance.

(5) Living in a crowded house.

(6) Bath, with cold water in the early morning, in order that cold may not attack him.

He is strictly required to abide by the things referred to above. The following 6 doctrines if followed and properly practised by the practitioner will undoubtedly give a thorough success to him in this Yoga. The practitioner should possess the following 6 qualities :—

(1) Energy.

(2) Perseverance and patience.

(3) Sense.

(4) Confidence.

(5) Loveliness.

(6) Belief in the law of Kurma. Without having these 6 qualities it will be rather difficult for him to succeed in this Yoga. The Hatha Yogee should not have his company with those who do not practise any Yoga. It is strictly prohibited to associate with such persons.

The following Asanas or postures, namely, the Sidhasana, the Padmasana, and the Singhasana are very useful for the Hatha practice and by the use of them the

practitioner will be free from all diseases. These 3 Asanas will purify 72,000 Nadis of the body in a thorough manner and cleanse them.

The Hatha Yogee should be a Mitharee, *i.e.*, he should take his meals prepared of certain fixed things. If he will continue regularly for a period of 1 year he will without any difficulty succeed in his object. It is said by the Maharishis of yore. By eating Mithar and practising upon the Sidhasana he will very soon succeed in the Pranayam and the Mudras which are the chief parts of the Yoga. There remains then only the Kumbhak, *i.e.*, to restrain his breath. By doing this he will be successful in obtaining the *Turya Abasta*. This is a sign of easily seeing the Atma. The Sidhasana is not an ordinary Asana. This is the chief one among the whole lot of 84. There is no need of explaining the other Asanas. It is said by the Rishis that there are no better Asanas than the Sidhasana, no better Pranayam than the Kumbhak, no better Mudras than the Khechary and no better Laya than the Nadams. In this Yoga the practitioner should firstly settle his Asana, secondly the Pranayam, and thirdly the Nadams.

The Asanas and the Pranayam have already been thoroughly explained in their respective Chapters. The Nadams are only to be explained here, but before taking the Nadams into practice, the Yogee should be aware of the meals which he has to take during his practise time. The Hatha Yogee must be possessed with the qualities of a Mithar. It has been explained in Yama Chapter to which he must refer among the eatable things, the Hatha Yogee should avoid Nimbu (bitter things), such as

acids, tamarind, tikha, chillies and such like things, heat producing things should be avoided too. Jaggery, green leaves, vegetables, cunjee, oils, mustards, wines, spirits, meats, fishes are also disallowed to be eaten by the Hatha Yoga practitioners.

No meats should be taken at all, and the milk, curd, cheese of goats and sheep should also be not used by him. Coolthy or horsegram is prohibited too. Blackgram, *i.e.*, urad or ulandu, gazar, potatoes, pumpkins are strictly prohibited. All such like meals should be avoided. Cold rice or night prepared bread is by no means to be taken. The toasted-bread or cold meals if to be used may be made hot by putting on fire. The food prepared without ghee should not be taken at all. The practitioner should not use more salt in his meals than what is necessarily required. He should not talk unnecessarily. It is not only prohibited in this Yoga but in all the Yogas. These are the preventing orders to the Hatha practitioner. The further orders on the subject are as follows: The practitioner should not sit near the fire, should not attend any pilgrimage, and should not have a long and tedious walk after attaining Sidhees in this Yoga and if he be a Grahasta and feel cold in the cold season he may use little fire to warm himself. The practitioner of this Yoga should observe the following things in enjoying his wife after her monthly course. He should have the sexual intercourse with her when the Vayu is in his right nostril, but on the days referred to somewhere in the previous Chapters. He should also avoid to sit or associate with the fools and to fast. The Hatha Yogee is not allowed to do any hard and labourous work.

Now we explain the things which are very useful to the Hatha Yogee.

During the time of practising this Yoga the practitioner should eat the following things, viz., wheat flour, rice and its flour, jav (barley), satte rice, cow's milk, curd, ghee, sugar, butter, honey, dry ginger, parwar, *zamikand*, rutaloo, and sankhaloo.

Among vegetables, chowlayu is the best of all. Among dalls—green gram (moong) and toowar. Fruits which are neither cold nor hot are very much recommended. Sweet pomegranates of Cabul quality only are to be used in cold season. All kinds of fruits which are neither cold nor hot may be used. The Yogee should not take any meals in contravention to the rules laid in Chapter XIX, so that he may not suffer from uneasiness. Even if his desire being to eat such forbidden things, he should not violate this rule. So if he will be strict in his practice no doubt he will succeed in it very soon. The Asanas and the Mithars have been explained. Now the Pranayam is described for the use of the Hatha Yogee. It is a known fact that if the Vayu or the breath be not steady the mind will not be steady. Therefore the Yogee must make his breath steady. Then only the mind will be steady. For this purpose the Pranayam is to be practised. When the Vayu is closed and the mind becomes steady then the Yogee succeeds in seeing his own Atma. As long as the Vayu stays in the body the Jivatma remains in the same and when the Vayu leaves the body the Atma also goes away. The name *death* to this. If the Kumbhak Nirodhe is made there will be no death. Those who succeed in the Nirodhe Kumbhak can live in this world as many years as they like. The stoppage of the Vayu

when inhaled is called the Kumbhak. That treasure of the Vayu is called the Pranayam. So long as the *Muladhar* Chakram is not thoroughly cleansed there is no hope of success in the Pranayam This Muladhar Chakram practice is called the Ganesh Kriya which should be done first of all in the Hatha Yoga. It is described how to practice it.

The first action of the Hatha Yogee is to cleanse the bowels or the anus or the Muladhar Chakram. He should practice this Chakram according to the rules which will be given in the first stage in Chapter XXII.

Then the Prana Vayu will be successful in the Pranayam. He should practice daily in the Sukhmana Nadi so that all the Vayus and nerves of the body, together with the 6 Chakrams will be cleansed. Now the Pranayam should be commenced by the practitioner sitting upon the Sidhasana or the Padmasana. He should practice it according to the rules given in the Pranayam Chapter, and it is left to the practitioner to do according to his own convenience and strength, and he should do the Kumbhak which he should repeat from 5 to 10 times at least. The formulæ *Om Sohung* should be recited. The Poorak, the Kumbhak or the Rechak should be done according as the time allows the practitioner to restrain or keep the breath. The Pranayam ought to be made daily for 320 times. The best time of performing the Pranayam is early in the morning at least 1 hour before the sun rises, and from that time to 1 hour after the sun has risen. This time is the best one in the morning for the Pranayam. Two hours in the midday, 2 hours in the evening and 2 hours in the midnight are also allowed for this Pranayam. If a man is

unable to practice it at the fourth time, *i.e.*, midnight, he should do it only for 240 times. In this way the Hatha Yogee should practice the Pranayam according to the rules given in the Pranayam Chapter.

When the man succeeds in this stage, such symptoms will be seen outside of his body as mentioned in the Pranayam Chapter. There are some convenient practices to such of the practitioners as suffer from Sleshma or cold. Such persons should observe the following 6 rules in order to cleanse their bodies. So that as to be fit for the Pranayam— (1) Dhauty, (2) Basty, (3) Netty, (4) Trattack, (5) Nauli, (6) Kapalbhatty. These practices must be very strictly done. There ought to be no noise or trouble because little noise will interrupt the practice. So great care is to be taken in performing these 6 practices, those who do not suffer from Sleshma need not practice these 6 practices or Kurmas. The Dhauty Kurma is described.

The word Dhauty means to wash the internal parts of the body. The internal washing should be done thus. Take a piece of mull-cloth 4 inches broad and 10 yards long, so that it may conveniently extend from the mouth to the Muladhar Chakram or anus inwards. Take some quantity of moderately hot water. Drink it and with its assistance try to swallow the cloth every day by 5 inches or more according as the practice of the Abyhasee may admit. And by practising the same daily you must be able to swallow the whole so that it may reach the Muladhar Chakram or the anus. While doing so, shake your throat and chest well so as to help the passing of the cloth inside. After keeping it inside for a few

minutes, pull it out slowly and then swallow the same. Then drink a large quantity of water and vomit it ; the Dhauty practice should be done every day by such as suffer from Sleshma or cold.

By doing so, the practitioner will be cured of Sleshma, cough, asthmas of any kind, leprosy and all the other poisonous diseases. But this must be practised very secretly, and after having attained a thorough success in the Dhauty practice, the practitioner should begin the Pranayam.

II. *The Basty Kurma stand or sit in a tub of water.*— The surface of which should reach only as far as navel. Take a bamboo pipe of the size of our little finger about 6 angulams long. Thrust it into the anus leaving only 2 angulams outside. It must be a clean and smooth one free from all defects. Use Utkatasana and clean the *Adhar*. Allow water inside for a short time. Shake the buttocks thoroughly and get the water out through the pipe. This is called the Basty Kurma. The Basty and the Dhauty Kurmas should be practised before the practitioner takes his meals. Immediately, after performing these Kurmas he must take his meals without any delay. By practising this Basty Kurma, Gulm (spleen), Jalodar (dropsy), by which the belly becomes too big and Batpita diseases will disappear. Such as suffer from these maladies should first of all cure themselves of these, and then only begin the Pranayam practice. If they do so their bodies will be very strong and healthy. The nerves, muscles, bones, and all the senses of such practitioners will be strong and in proper order. Their wisdom will be much praiseworthy.

III. *The Netty Kurma.*—The practice of this is described thus. Take a nice piece of thread about a yard long. Join with about 12 such pieces and thus make it a strong one. Draw it inside through one nostril so that it may come inside the mouth; and from the mouth draw it outside through the other nostril. Repeat this 3 times every morning. As a man gradually succeeds in this, he will be able to cleanse the forehead and skull filled with bad matter. By attaining success in this the practitioner can see even the most minute things.

IV. *The Trattack Kurma.*—Take a very small thing and fix your eyes constantly upon it; do this till you get tear from your eyes. After this repeat the practice, this is called the Trattack practice. The profits of this practice are as follow: All sorts of eye diseases will disappear and too much sleep can be avoided. Tamogoona Prakriti will be changed into Satogunanum. Anger can be suppressed. This practice is a very easy and valuable one. This should not be revealed to any who is not a practitioner in this line.

V. *Nauli Kurma.*—When both the shoulders downside and fill the belly up with water, and shake the right side for sometime, and also the left side as quickly as possible. By doing so you can digest even the most complex substances, and you will never suffer from the diseases of the stomach and the heart. This is the chief practice among the Kurmas, and as such it must be kept secret.

VI. *Kapalbhatty.*—The Rechak and the Poorak are to be done like blacksmiths bellows. This is called the Kapalbhatty. By doing this as soon as possible the

practitioner can save himself from cold which has 20 kinds of defective quality. The Yogee who is suffering from diseases should practice the necessary Kurmas above described, and then only he should commence the Pranayam.

*Gazkalni.*—Whenever after meals, the Yogee should draw Apana Vayu in his throat and vomit all that is inside the belly, both solid and liquid. This must be done by the Hatha Yogee. It is a known fact that the whole universe is subject to death. So it is advisable to practice the Yoga by which alone man can live long with happiness and pleasure. As long as the Vayu remains in the body it can stand, and as long as the sight can remain fixed in the middle of eyebrows there is no fear of death. So by the practice of the Sukhmana Nadi man will be able to fix his breath longer than the other 2 Nadis which are in circulation, *i.e.*, the Ida and the Pingala. So man must always be able to practise the Hatha Yoga Kumbhak in Sukhmana Nadi. The Apana Vayu should be drawn and the other Chakram should be made clean. Direct this Vayu from the throat into the heart by doing this, the Hatha Yoga practitioner can live a long life even if he be an old man. After succeeding in this the Hatha Yogee should commence to practice the Pranayam which is explained in its own Chapter. More Kumbhaks are also explained here for the benefit of the Hatha Yogee. There are 8 Kumbhaks in the Hatha Yoga.

There are 8 kinds of Kumbhak which are as follows :—

(1) The Suryabhedan.

(2) The Ujjayee.

(3) The Sotkary.
(4) The Soteley.
(5) The Bhastrika.
(6) The Bhramary.
(7) The Murchha.
(8) The Plavinee.

These Kumbhaks are very useful and helping to the Hatha Yogee. These belong to the Pranayam and should have been explained in that Chapter, but the author thinks it proper to mention them here as they are only useful to the Hatha Yoga practitioner.

The first Kumbhak is called the Suryabhedan, it must be practised thus: At the commencement of the Poorak, the practitioner should do the Pranayam with the sacred mysterious letter *Om*. Poorak means to inhale the breath. When it is completely done he should shake and bend his neck in order to touch the chin on the breast or chest. When he be nearly to complete the Kumbhak or be in the beginning of the Rechak, he should use the *Udyan Bandh*, *i.e.*, he should draw the breath towards the navel. This is called the Suryabhedan.

This method will make the practitioner successful very soon in the Pranayam and he will never suffer from any difficulties in the Pranayam practice.

The symptoms of success in this practice will be thus The practitioner will be very lean, his face will look very shining, and his semen will never fall even he may enjoy females of any sort. He can have intercourse with many women without the semen coming out. Such are th signs of success in the Kumbhak.

The practitioner should sit on the Sidhasana or Padmasana. These only are the best ones. The author strongly recommends the Sidhasana. This only is the best of all the Asanas. The Suryabhedan will cure the practitioner of all the kinds of diseases troubling him in the head and the heart, and all kinds of Batpitadi diseases. The practitioner's body will be quite free from all these defects.

Now the second Kumbhak Ujjayee, which is to be practised in this way—Shut the mouth an dinhale the air or Vayu from the right nostril, *i.e.*, Pingala, drop that Vayu in the heart and slowly make the Kumbhak. Exhale it gradually through the left nostril or Ida.

This kind of Kumbhak is called the *Ujjayee Kumbhak.* The benefits of this Kumbhak are such that all kinds of coughs will be cured and the *Jathara Agni* becomes very much increased. Those who are suffering from the coughs, cold, gonorrhœa, and long standing diseases should practise this Kumbhak, and they will be surely free from all these diseases within a month or two. They will no doubt succeed in their objects.

The third or the Sotkary Kumbhak is to be practised in this way. The practitioner should put his tongue between the upper and lower lips, should draw the air through the mouth and should fill up the belly with the Vayu, *i.e.*, first he should make the Kumbhak and then exhale or make the Rechak through both the nostrils. The practitioner should be so careful that he should not make the Rechak through the mouth. All these *Rechaks* must be done through both the nostrils; otherwise it will be injurious to his health. He must take a great caution in this matter. It is always good even for an ordinary

man who is not practising the Yoga. He should never open his mouth for common breathing. It is very bad and injurious to health. So the practitioner should always shut his mouth and never exhale even a single breath through his mouth. By practising the Kumbhak in such a way the practitioner will possess a power next to that of Kamdev. By this practice the practitioner will be able to live without food, thirst, sleep and *Alas*. He will be free from these:

His strength will be just like that of *Indra* and he can command such powers that all his difficulties will be away.

*4th. The Soteley Kumbhak.*—This is to be practised in this manner. The practitioner should stretch out his tongue a little, to the extent of a small bird's bill, and draw in the Vayu or air. He should then make the Poorak and practise the Kumbhak as described first. Then he should slowly make the *Rechak* or exhaling the breath through both the nostrils. This way of doing the Kumbhak is called Soteley Kumbhak. The practitioner of this Kumbhak will not be attacked with the diseases of *Gulm*, *Pilliaha*, and *Pihvikar*. He will be not affected with the biting of venomous animals like serpents and scorpions.

*5th. The Bhastrika Kumbhak.*—It is explained as follows: Cross both the legs and place both the feet on the opposite thighs. This is called the simple Padmasana. Draw the Vayu from the left nostril and then make the Kumbhak. Make the Rechak through the right nostril. This is called the Bhastrika Kumbhak. When this is practised the Poorak, Kumbhak and the Rechak must be discharged very soon.

This kind of practice will attain success soon. When the practitioner, while on this practice perspires, he should take rest for 1, 2 or 3 hours. The greater his perspiration is, the sooner is his success in this Kumbhak. As soon as the perspiration is visible to the eyes, he should stop his Vayu or air by the thumb and forefinger for a few minutes and make the usual Poorak, Kumbhak and Rechak. This Kumbhak will soon make the practitioner a successful one unknowing his Kundalanysakty coiled above the *anus* which is sleeping. This practice will awake it and the practitioner will soon be very powerful and successful. The above-mentioned Nos. 1 and 2 are the Kumbhaks which must be performed and practised in the cold season. They produce heat and so they are prevented in hot season. The Sotkary and the Soteley Kumbhaks are very cold, so they must be practised during the hot season and ought not to be practised in the cold season. The Bhastrika Kumbhak is such as can be practised in all the seasons. It is neither hot nor cold. All these Kumbhaks are so powerful that they can cure any disease in the body of the practitioner. The Suryabhedan specially cures all *Batrogams*, *i.e.*, to say diseases arising from biles, &c., and the Ujjayee cures *Sleshma*. The Sotkary and the Soteley Kumbhaks cure all the diseases arising from heat and the Bhastrika Kumbhak cures maladies arising from Batpitkafadi.

The Bhastrika Kumbhak must be practised specially, because it will make the way of the Sukhmana clean by which the Pran reaches the Brahamarandhra and it will remove the 3 Granthi, *i.e.*, the Brahmagranthi, the Bishnugranthi and the Ruthragranthi which are the 3 obstacles in the performance of the Pranayam.

*6th. The Bhramary Kumbhak.*—This is to be practised thus: those who perform the Poorak with great force will hear the sound "Bhramer," so the principal things are the Poorak and the Rechak. Great care must be taken in the Poorakam and Rechakam and the pleasure which the practitioners get in making the Kumbhak is an unlimited one.

*7th. The Murchha Kumbhak.*—Use the Jalandharband as soon as you have completely inhaled. Then make the Kumbhak slowly exhaling the breath. Doing this way is called the *Murchha Kumbhak.* The proper meaning of Murchha is to make the mind senseless. Thus the mind will be steady and mix with the Kumbhak. This is called the Murchha Kumbhak.

*8th. The Plavinee Kumbhak.*—This Kumbhak is to be practised with the full Vayu in the belly. He who practises this Kumbhak will be very happy. Just as the petals of the lotus flowers are not disturbed, so he will be free from all obstacles. Now the meaning of the Pran Vayu is explained here, *i.e.*, to say the Pran which is inside the belly must be stopped and it will be done so by the Poorak, Kumbhak and the Rechak. That which is inhaled is called the Poorak and that which is called the stock of breath is termed the Kumbhak. After the Kumbhak there comes the remainder.

The excess Vayu which comes out is called the Rechak. Now the Kumbhak is of 2 kinds, the Sahit and the Kewal.

The Sahit is the Kumbhak which is practised with the help of the above 8 kinds of Kumbhak, the *Suryabhedan*, &c. The Kewal means itself alone, *i.e.*, to say the Kumbhak which is to be practised without the help of other assistance. It is mere Pranayam and Kumbhak. The success

in the Sahit Kumbhak is to be attained in this way, *i.e.*, to say that Sahit Kumbhak must have the aid of the 8 Kumbhaks explained above and they must be done from 10 to 20 and then 40 to 50. Up to 80 it must go on and then it will be equal to the Kewal Kumbhak. After a thorough success the Yogee may increase it to 120, and that will be an entire Kewal Kumbhak. The Kewal Kumbhak is to be practised thus. Give up practising the Poorak and the Rechak. Merely draw the Vayu at pleasure. This kind of the Kumbhak is called the Kewal Kumbhak. Such Yogees as practise it can succeed in any world in anything they like. They are not subject to death. This Kumbhak is a very grand one by success in which man will be a Sidha and he will see his daily events. He will soon be able to make the Samadhee and can live as many years he likes. He can soon become a Raja Yogee without any difficulty.

The following are the symptoms of success in the Kumbhaks. Firstly the body will be lean and very strong, secondly the face will be a very shining one, thirdly the Nadams will be heard without any difficulty. The eyes will be very much glowing. He will be able to see the smallest things. His eyes will be of such an acute perception that he can see even the smallest things at a distance, unlike others who use telescopes and microscopes to see them. His semen will be so hard that it will never come out easily even if a fairy may try to entice him. The *Jathara Agni* will be possessed of very strong and sharp digesting powers, and all the 72,000 Nadis will be purified. When these symptoms are manifest the practitioner should think that the Kewal Kumbhak is successful in him.

Now the Kundalany is described as follows: It is always sleeping and coiled like a snake and its place is a little above the anus. Without awaking the Kundalany no Sidhees will be successful. When it is awake the 6 Chakrams will be seen and they can be easily practised when the Kundalany is not asleep. Also the Brahamagranthi, the Bishnugranthi and the Ruthragranthi will be easily known. The Sukhmana Nadi will be successful and then the Pran can easily go to the Brahamarandhra, so that all the things will be known beforehand very easily.

It can save the practitioner from death and he can live very happily and pleasantly for ever. The Sukhmana Nadi is a very great Nadi, which is the proper way to the Brahamarandhra. It can lead the breath only into that. So the practitioner must properly practise it and keep it very secret. To succeed in these very soon, the Mudras are to be practised. The Mahamudra is to be practised by the beginners and there are many other Mudras, but the author is aware only of the Mahamudra and the Khechary. So the beginners must only commence the Mahamudra and others as explained in the Pranayam Chapter. By the practice of these Mudras along with the Pranayam, the practitioner will succeed in the 8 Sidhees which are as follows :—

(1). The Anima, (2) the Mahima, (3) the Garima, (4) the Laghima, (5) the Prapty, (6) the Prakamia, (7) the Esheta (8) the Bashita. These 8 Sidhees will be at the disposal of the practitioner.

(1). The Anima is to be practised thus: as soon as the Yogee thinks of this after completing his morning practice he will have this *Anima* at his command and it will make the practitioner to walk in the Sukhshamdeh.

(2). The process by which the Sukhsham body can be made into Sthoolam is called the Mahima Sidhee.

(3). The Sidhee which changes the weight of light things into a heavy one is called the Garima.

(4). The opposite Sidhee to the Garima is called the Laghima.

(5). The man standing on the earth and touching the highest thing by standing on the earth is called the Prapty Sidhee.

(6). The man who is successful in the Pranayam and can awake the Kundalany is so powerful that if he dives into the water he can come out at any time he likes. The process by which he appears sometime and disappears sometime is called the Prakamia Sidhee.

(7). The process by which the practitioner can produce and destroy any kind of amimals, &c., is called the Eshetа Sidhee.

(8). The Sidhee which can keep the Bhoot Bhautiks in the possession of a practitioner is called Bashita Sidhee. These 8 Sidhees can be got by the practice of the Pranayam.

The Mudras are explained in the Pranayam Chapter as far as the author is aware of them. Now the tongue is to be increased and the way as to how it should be increased is explained. Without its increment there is no hope for success for reaching the 7th Chakram, as unless the tongue reaches the palate and enters into the spot between the eye-brows, there is no chance of making the Dhyanam and the Samadhee. Without the Samadhee how can a man see Permatma? So the increasing of

the tongue is very important. It is very strongly recommended by the old Maharishis. This practice used to be taught in olden days even to the boys of 10 or 11 years. While they were at schools, the Gurus were to instruct them on this point because when they might become older there would be no difficulty in succeeding and practising these practices. The author was taught this practice by a Mahatmah when the former went to the Northern part of the Himalayas. The Mahatmah particularly recommended this for young men. The aged persons when they try this practice cannot get their tongue increased because their nerves become very hard. So the increment is rather difficult after 30 years of age; nay, even after attaining the age of semen, properly speaking, because when semen is discharged all the juice of the nerves of the body comes out, hence the preservation of strength is not sufficient. So it is very strongly recommended to boys as well as the Yama and the Niyama. So when the young boys are trained in this line from the beginning they very easily attain the success in the Pranayam. Now the rule for increasing the tongue is this. Take powders of dry ginger and black salt, or, if it be not available, ordinary salt. Bruise them and make them powders. Add an equal quantity of black pepper (these black pepper must be fried on ironplate)powder and mix it with that of dry ginger and salt. Every morning cleanse the teeth and take pinch of the said powder. Take hold of the tongue and draw it out by and by just as the cow is milked. Do this every morning for about 10 to 15 minutes as long as the tongue does not extend to the spot between the eyebrows, there can be no success in the Khechary Mudra. Without practice in the *Khechary Mudra*, there will be no way of

reaching the Brahamarandhra. There is also a Kulpam in the case of a very old man who likes to practise this; and it is very difficult for old persons to get their tongue increased. This Kulpam is defined and explained thus. Take the root of an old Nirgundy tree. Make it thoroughly dry. After powdering it thoroughly, take butter prepared from pure cow's milk, melt it and prepare ghee from the same. If the powder be 1 pound, put 10 pounds of ghee, and preserve this mixture in a jar having an air light cork; add some quantity of sugarcandy, and every morning eat 1 to 12 tolas. In this way he should try this Kulpam for more than 100 days and after that time he will be able to increase his tongue. It will be very easily increased within a very short time. This Kulpam is recommended also for young persons whose tongue is very thick. They must use this. Take a sharp instrument and cut the nerve in the lower part of the tongue, and rule that part with the powder of Harda (myrabalams) and salt mixed together both morning and evening every day for 7 days. Then again cut the other nerve at the bottom and apply the same powder as before. The practitioner should be cutting his tongue and applying the powder in this way for about 6 months. Then only his tongue can freely go to the Brahamarandhram. This way must be done; then the practitioner will be able to succeed in this practice, and will be able in the Khechary Mudra. This is not an easy thing so that any man will easily succeed in the Yoga and become an eminent Yogee without practising the proper practices. When this is not successful there is no reach to the Permatma. After succeeding in the "*Tongue practice*" as referred to above, the practitioner should bend his tongue and take it to the palate hole and enter it into

that hole where the well of the nectar is, and then drink the nectar and should be with the Permatma. The successful Yogee will be free from all dangers. The man who can keep the Khechary Mudra for half an hour daily will be free from all dangers. He need not fear even death. The Yogee will not be subject to any Kurma. He will be free from all defects and will be mixed with the Permatma. This is mentioned by the Maharishi Kapal and the other Sages. This Khechary is the greatest secret of all the Mudras and is the best of all. It is the only Mudra which will give the practitioner entire salvation. There is no doubt of this. The practice by which the tongue is increased is useful only for the Khechary Sidhee and nothing else. Without increasing the tongue there is no way to take the breath up and shut the hole of the Brahamarandhra. Therefore it is very useful and needful to practise and succeed in it soon. If those who shut the Khechary, go to females, the semen will never get out even if they enjoy 200 females one after another. This is the proof of success in the Khechary. Complete success is not guaranteed if the semen comes out. On the other hand, if it does not come out easily, it indicates success.

When the practitioner completely succeeds in the Khechary Mudra, he will be equal to Madan in sexual power, and his semen will never get out even if he may enjoy 1,000 females.

This is the proof of complete success. The Chandra Nadi is in circulation in the whole body for day and night. If the practitioner succeeds in keeping the Nadi in circulation throughout the whole day and night, he can avoid death even if the snake bites him. Poison will be powerless against him.

The Ida only is to be kept always in circulation. Death never falls on the Ida Vayu so long as it is in circulation. The author has seen many cases in this way and is thoroughly convinced of the truth of the same. As long as the Ida Vayu will remain in the body there is no fear of death. It is a known fact. It is recommended by the Maharishis that in the day time the practitioner should keep in circulation the Ida Vayu, and in the night the Pingala or the right nostril Vayu. He will never become sick and can live a very long time without any kind of disease or uneasiness.

Now the Mulband is described. This is very useful in the Pranayam. After a thorough success in the Pranayam the Mulband must be practised in order that the Yogee may sit on the Asana for practising the Dharana and the Dhyanam. It is to be practised as follows: Press the anus with the heels of both the legs; sit straight and draw the Apana Vayu upwards from the anus to the Sukhmana Nadi. Shut the anus and sit quiet; this way of doing the practice is called the Mulband. By thinking for a short time, of the Pran Vayu, the sounds of the Nadams will be heard to be like those of the clouds. The Apana Vayu gives the Nadam Gyanam. These will give success to the Yoga practitioner. As soon as the Mulband is practised the Apana and the Prana join together with the Sukhmana Nadi; and at once the Sukhmana Nadi will go to the Brahamarandhra, both mix with the Nadam. There they mix with the 7th Chakram. By the practice of the Mulband the Yogee who is in old age changes his old form into a new one. This is done only by the practice of the Mulband. Of the many Bandhs this is the only one which is explained by the Maharishi Patenjil. It must be

always observed in all practices, because its effect is an unlimited one. If the Kundalany Sakty is not awakened there will be no use of any practices. So the Mulband will always keep it awaking. Therefore the Kundalany Sakty must be made straight. It ought not to be kept sleeping. Its main object is to make the Kundalany straight and upright. When the Kundalany is made upright the Merudand (backbone) will be upright and man will never be a hunchback. Hence it is necessary that the practitioner should sit straight, and the Vayus should be practised properly. Then the Prana and the Apana will join together and they can be led to the Brahamarandhra by the Sukhmana. This is the way as to how the Muladhar Bandh should be practised. This is a very useful one of all the Bandhs, the Mulband is the best. So it is the only means whereby the Kundalany Sakty can be awakened.

Now the Jalandharbandh is explained thus. It is practised as follows. Bend the neck and keep it steady 4 angulams above the chest or breast and stop the breath. Draw it and all the Nadis upwards in the Brahamarandhra. Throw the breath in the hole where the nectar is deposited and shut it with the tongue. This practice of dropping the breath is called the Jalandharbandh. It will remove all the difficulties and obstacles of the practice. By doing the Jalandharbandh and closing the flow of nectar which comes down the throat, the practitioner will be able to carry his breath into the Brahamarandhra without any difficulty. As soon as the breath is drawn from the Ida and Pingala Nadis, that must be stopped. It must stay in the Vishudha Chakram which is in the throat. It must then be drawn upwards. The practitioner should repeat this

16 times to make the Pranayam. But here no Pranayam is necessary because these are practised only after success in the Pranayam is got. So the Dharana is to be practised here in this Chakram. More particulars of the Chakrams will be found in their own Chapter. Only in short it is explained here as the Pran goes in the Vishudha Chakram. The way how to practise the Biprit Vayu is described thus: It can enable a man to live without undergoing difficulties and it must be practised thus. The practitioner should change the Surya Nadi into the Chandra and *vicè versa*. He must keep the Surya Vayu in circulation at night and the Chandra Vayu at day. By doing so the practitioner will have a shining face and he can digest any amount of food. His Jathara Agni will be possessed of the most acute powers of digestion. This practice of the Biprit Vayu is recommended not only to the Yogees, but to non-Yogees, in order that the latter might preserve their breath, such as are not successful in the Pranayam, should eat belly full conveniently, and punctually after having succeeded in changing and keeping the breath steady as described above, the practitioner should bend down his head and catch the chord with both the hands. He should keep the legs upwards and remain in this posture for 5 or 6 minutes. Every morning he should increase the breath. This is the way as to how to practise the Biprit Vayu. After practising this for 6 months the practitioner of the Hatha Yoga will feel himself very strong. By and by when a man practises for 6 months he will be free from all diseases.

# CHAPTER XV.

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## *The Raja Yoga, its Rules and how to practise it.*

'This Raja Yoga is defined as follows :—

This Yoga means a true love towards God and when a man succeeds in this he mixes himself with the Permatma. 'The practice of this Yoga is most difficult and man cannot easily succeed in this. Unless he practises first Hatha Yoga in as much as all the difficult ways are to be passed in the Hatha Yoga. This Yoga is a very respectable one. 'The author has some friends, who, being the followers of Paramhamsakachariya, say that they practise the Raja Yoga ; it is a mere sham, nay, they may not know even the very definition of this Yoga. The following rules and practices are given for the guidance of the Raja Yoga practitioners. By acquiring knowledge in this Yoga the modifications of the mind are suspended however active they may be ; therefore it is best for the Yogee to practise unhesitatingly. When the modifications of ~~the~~ thinking this[es] principles are over, the practitioner certainly becomes a perfect Yogee.

He becomes indivisable and holy. Now the Chhayapurush is described. This being the first practice, let the practitioner contemplate upon his own reflection in the sky as explained in the Hatha Yoga. That is to say think of or look upon one thing, *i.e.*, to say he should look upwards at the sky and meditate on the great void. The great void, whose beginning is void, whose middle is void and whose end is void, has the brilliancy of ten crores of the suns and the coolness of so many of the moons.

By continued contemplation on this, one will succeed. Let the Yogee contemplate with energy daily on this; within 6 months he will obtain all the powers of the world. Those who can fix their mind for a moment in the manner described above, are certainly true Yogees. Their sins will be entirely destroyed. So the Yogee must practise it with great care.

Even though the practitioner may be interested in the Vedantism, he should fix his mind with firmness. He should not allow himself to be led astray. He should continue in the practice. This is a very secret one.

By meditating on the highest Being, success (Mahasidhee) is obtained. The mind when made functionless becomes full of spirit. Undoubtedly he who practises this Yoga always is a really emancipated man. He thinks that the Jivatma and the Permatma are the same. He renounces "I and thou" and contemplates the—indivisable, leaving that Brahama Who is manifest, Who is knowledge, Who is bliss, and Who is absolute. Fools wander about vainly discussing the manifested and the unmanifested.

The Raja Yogee or practitioner must practise the Raja Yoga for the acquisition of knowledge free from the company of others. The wise Yogee by restraining all his senses from objects and being free from all societies remains in the midst of all these objects as if in deep sleep, *i.e.*, does not perceive them. The knowledge of the Permatma whom the human speech cannot describe is only to be obtained through this practice. The only pure Gyanam bursts for itself. The Hatha Yoga cannot be practised without the Raja Yoga nor can the Raja Yoga be performed without the Hatha Yoga. It is already said so.

Therefore the practitioner must learn first the Hatha Yoga thoroughly and then the Raja Yoga. This will be the best method. By mere thinking or talking alone the Raja Yoga cannot become successful.

It is strongly said by the Maharishis that the practitioner should not take meals contrary to what is described at the outset, till he wins a complete success. If he violates the rules regarding the diet, there is no hope of the complete success for him. He must be very careful as to what is said in the previous Chapters from the Yama to the Hatha. Otherwise he will not succeed in the Raja Yoga. This Yoga must be practised very secretly in a retired place where no body can come. Externally he may remain in society, but should not have his heart in it. He should not give up the duties of his profession, caste or rank, but let him perform this merely as an instrument without any thought of the events. There is no sin by doing so. The Grahastas by wisely following this method may obtain the Sidhee; there is no doubt of this. That Grahasta who, regardless of merit or demerit, attends to the duties of his Ashrams living amidst his family members, attains salvation. Such Grahastas, as practise this Yoga, are free from sins which they may commit for the sake of saving mankind from ruin. A family man can succeed in the Raja Yoga even if he may be within the circle of his family members, provided he does no real attachment to them.

It is very necessary for the practitioner (while practising the Yoga) to observe the *thousand petalled lotus* which is situated at the base of the palate. From this lotus the Sukhmana Nadi extends downwards and reaches the Muladhar and Kundalany.

This Sukhmana Nadi supports all the other muscles and through it man can attract all these Nadis into Dhyanam and can get salvation.

The situation of the Kundalany is in the hole of Sukhmana where it is sleeping coiled. The root of the Sukhmana is in the *force centre* of the Sahasra (the thousand petalled lotus) and its face is opposite to the Muladhar Chakram. By remembering this, the practitioner obtains the Gyanam of Braham. All his sins are destroyed and is never born again. The Yogees are bound by 8 knots. The Kundalany only leaves the body and forces its way out of the Brahamarandhra. The vital air continually moves in the Sukhmana. On the right and the left side of the perineum, situated in the Muladhar, are the Ida and the Pingala. The Sukhmana passes through the perineum. The hollow of the Sukhmana in the sphere of the Adhar is called the Brahamarandhra. The wise Yogee who knows this is emancipated from the chain of Kurma.

Unless a thorough success in the Kundalany which is the root of the Adhar Sakty is got, no practitioner can become a Raja Yogee by Gyanam, in which both the Hatha and Raja Yogas will be successful.

Those who do not succeed in the Raja and Hatha Yogas should continue to practise the different kinds of Mudras, Asanas and Pranayam, till they can awake the Kundalany and other parts as stated above. If the Pranayam be thoroughly practised, success in other practices is easy. This is the foundation of the Yoga practice; so when it is not thoroughly practised, there is no hope of success. It is a known fact. So anyhow the practitioner must try to succeed in the Kumbhaks as stated in the Chapter on the

Hatha Yoga. They must be very thoroughly observed and practised. The Sidhees can be obtained immediately. There is only a slight difference between the Hatha Yoga and the Raja Yoga at the beginning. No further explanation is necessary in as much as every thing has been fully explained in the Chapter on the Hatha Yoga. Every Yogee should practise the Yoga as directed in the Chapter on the Hatha Yoga; without obtaining success in which, there can be no Sidhee in the Raja Yoga. By success in the Raja Yoga, birth and death can be easily avoided. Salvation can be obtained easily.

The author has explained it as far as the instructions received from his Guru permit him to do so. By constant practice, success will be surely obtained in the Raja Yoga. So the author recommends this to the practitioners. Mere book reading will fail. Therefore practice is most essential.

## CHAPTER XVI.

### *The 5 Tatvams.*

There are 5 Tatvams in the universe which every body is aware of. Their names are repeated here only for the sake of guidance. They are already explained in the first elements of this book. They are very useful to beginners. Those who are desirous of practising these 5 Tatvams ought not to wander here and there. They must sit in one place and practise them, otherwise they will not be successful.

The names of the 5 Tatvams are, first the Akash (ether) 2nd the Vayu (air), 3rd the Agni (fire), 4th the Jal (water), 5th the Prithivi (the earth). These 5 Tatvams are in existence all over the world, that is, in all the worlds, as Bhuloka and Satloka.

In this body there are rivers, seas, oceans, mountains, fields, and biggest fields too. There are in this body living Sages, all the stars as well. There are sacred pilgrimages and shrines as well as the presiding dieties of the shrines. All creatures that inhabit the 3 worlds are in the human body, surrounding the Meru mountain. They are engaged in their respective functions. The practitioners who know all these are called the real Yogees. So without knowing what is in his own body, a man cannot be expected to know all out *words*, so the practitioner should practise these 5 Tatvams properly and carefully. This body is called Brahamand (Microscosom.)

There exists the nectar-rayed-moon in its proper place on the top of the spinal chord with 8 Kalas. This has its face downwards and raises nectar day and night.

The ambrosia is sub-divided into 2 parts; 1 of these, through the channel, named the Ida, goes all over the body to nourish it like the waves of the sacred Ganges. Certainly this ambrosia nourishes the whole body through the channel of the Ida. This Ida exists in the left side of the body. The other ray brilliant as the purest milk and the fountain of great joy, enters through the middle path into the spinal chord in order to create what is called the Sukhmana. At the bottom of the Meru, there is the sun having 12 Kalas. The right side path, the lord of the creatures, carries (nectar) through its rays upwards to what is called the Pingala or the right nostril Vayu. It certainly swallows the vital secretions, together with the ambrosia, the sun moves through the whole body. The right side vessel which is the Pingala is another form of the sun and is the giver of the Nirban. The Lord of creation and destruction moves in this vessel through auspicious eclipsion science. There are 72,000 Nadis and 350,000 of its branches, including 72,000 Nadis. Among these 14 are the principal ones. The names of the 14 are as follows. The Sukhmana, the Ida, the Pingala, the Gandhary, the Hastijiva, the Kuhu, the Saraswaty, the Pussa, the Sankhini, the Payusawani, the Varuni, the Alumbusha, the Vishawdary and the Yasaswany. Out of these 14, only 3 are the chief, the Ida, the Pingala and the Sukhmana. These 3 Nadis are thoroughly explained in the first part of the elements of Yoga, and there is no need of explaining them more. The Sukhmana is the highest of all the Nadis, and the Ida and the Pingala are very useful only to the Grahastas who are under practice. As long as the practitioner is not successful in the Sukhmana, the Ida and the Pingala must be practised, and when the Pranayam

is commenced, the Sukhmana will come in its own way and will lead the Prana into the Brahamarandhra. The Chitra is the innermost of these 3, and in that there is the smallest hole called the Brahamarandhra. This Chitra is the vital part of the body, the centre of the Sukhmana, and is the donor of the joy of immortality. By contemplating it the Yogee destroys all his sins.

The Adhar is explained as follows :—

Two digits above the anus and 2 digits below the sexual organ is the Adhar lotus, having a division of 4 digits. In the pericarp of the Adhar lotus there exists the triangular ; the beautiful Yoni which has not been explained to many as yet. There lies the Kundalany Sakty which is the form of electricity in a coil. It has 3 coils and half like a snake and lies in the mouth of the Sukhmana. It is the cause of creation. It is described as the goddess of speech, and was practised very much by the great Rishis of yore. The 5 stages and the Dhyanam and the Beejam of the Sukhmanas are explained here—

The Akash *Tatvam*.—The connotation.

The pure Braham is applicable to knowledge only ; that which is not Braham is ignorance. From Braham eminates the Akash Tatvam. From the ether eminated the Vayu or the air ; and from the latter came the fire. From fire came water and from the latter was formed the earth.

The way may be better described thus. From the ether eminated the Vayu, from the combination of both the above, comes the fire. From the combination of these 3, comes the water. From the combination of the

ether, the air, the fire and the water came the earth. The ether has the sound of air in action, in form and touch it has the quality of fire. In point of taste it is like water. In smell it is like the earth. Therefore it is plain that the ether has 5 qualities, namely, sound, touch, taste, form and smell. It is described to be so by the Maharishis of yore. The eyes perceive the form. Smell is felt through the olfactory nerves. Taste is felt by the tongue. The skin feels the touch. Sound is heard through ear. This universe moveable and immoveable came out of intelligence. The earth becomes subtle, and is dissolved in water. Water, in fire; fire, in air; air, in ether; and ether in ignorance. The last merges into the great Braham. There exists 2 forces, namely, (1) the force of creation, and (2) that of concealment, which are very powerful and whose form is happiness. The great Maya when it is non-intelligent and material has 3 attributes, namely, the good (Tatvam), active (Rajas) and the bad (Tamas).

The intelligent form of the Maya carried on by the concealment force manifests itself in the universe owing to the nature of the creation force. The Tatvams are thus produced and not otherwise. All things are seen as finite, &c., (endowed with the Tatvams) and the various distinctions among them are merely those of words and names. But there exists no real difference. Therefore things do not exist by themselves. They have been brought into form by the One Who is great and glorious. Though things are changeable yet they appear for the time being real and unchangeable. The one entity, the blissful and the all-pervading one alone, exists and nothing else. He who constantly realises this knowledge

is freed from death and the sorrows of the world. When the whole universe is destroyed after the vicissitude of time there exists alone one who is called Parabrama. The following Beejams are the root of the Tatvams and these are to be recited in the Tatvam practice. The Lam Beejam is the root of Prithivi or earth. It should be always thought of at the time when the Tatvam concerning the Prithivi is in circulation; the benefit of this is that whenever the practitioner wants to bring it in circulation, he can do so easily, and be successful in his practice. So the practitioner should without fail practise it carefully. This Dhyanam will make the practitioner successful in keeping up his health. His body will be very light. The Bam Beejam is the root of Jal Tatvam, which is circulating. If this be practised in the proper manner possible, success will be caused. The successful practitioner will require no food and thirst. He can get whatever he may like if he can keep it in circulation the whole day. It is advisable to keep this Tatvam always in circulation. This is known as the best Tatvam by the Maharishis. The Bam Beejam is the cause of fire and it requires to be induced much, when the fire is in circulation. The person who succeeds in keeping it for a longer time in circulation, will have the power of ready digestion. Even the hardest food can be made to assimilate soon.

The Yam Beejam is the root of the Vayu Tatvam. It must be practised when this Tatvam is felt to be circulating. The practitioner becomes so light that he can walk even 100 miles. Great care should be exercised in practising this. The source of ether is the Ham Beejam. Those who practise this will be able to say anything of the past, present and future. Those who will properly

think of these Beejam will be successful in each and every matter of whatever sort they may be. These Tatvams are very useful in warlike matters, and should be practised in such critical circumstances as described below.

(1) *War.*—

If these Tatvams be practised by kings, they will surely have the strength of 10,000 elephants. They can boldly stand even against 20,000 times the number of their own army, as Arjuna and Bheema did in the past. These 2 were very well versed in these Tatvams and had such miraculous powers. In shape, though the practitioner cannot be like an elephant, it is true that he possesses strong abilities. Now we give below certain directions as to how a king should practise these Tatvams and at also the time when he should fight with the enemy to gain victory over him without any difficulty. While a king is at war with his enemy, he can conquer him very easily even if his own army had run away from the field by repeating the Mantram "Jiwan Rakhsh Jiwan Rakhsh." He should repeat it often and often until he gains victory while fighting with the enemy. At the time of war, the king should perform Homam sacrifices, &c., in which cruel deeds should be done, in the Agni and the Vayu Tatvam. All the good works should be done in the Prithivi and Jal Tatvams. According to Mantras, the tools of war should be prepared in proper times according to the nature. The king should aim his arrows only at that direction in which the Vayu is seen circulating. He should see on which side the Vayu is circulating. If it passes through the right nostril, he should discharge the arrow from the right, and if it passes through the left

nostril, it should be aimed at by the left hand. In the battle field, he should sit on the saddle and place both his legs on the stirrup of his horse. If he abides by these directions, he will never be defeated, and surely he will win success. If both the enemies be conversant with the Tatvams, the one who has the greater knowledge will succeed in defeating the other and his army. The warriors should be taught these Tatvams in order that they may be successful in war. They should be properly trained in the science of Serp Mudra which is very useful on such occasions. Those who have got such knowledge will surely win success. The king should see on which side the Vayu is seen circulating. If it is on the right side, he should send his army on the right side. If it passes through the left side, he should send it on the left side. If he observes this rule, be can conquer his enemy even if he be Indra himself. If these Tatvams be practised by soldiers and sepoys, they are sure to be successful in the work they do. The king whose Tatvams are in circulation either in the Chandra or Surya Nadi, should see that the Vayu Tatvam is circulating. If it be so he can defeat his enemy completely and protect his subjects. It is said by the Maharishis that such a case will be attended with a complete success. At the time of inhaling the breath, if a messenger brings a good or bad news concerning the war, and if the commander starts at the very time, the result of the event will be according to the messenger's saying. That is if he has reported the good news, the result will be good. If otherwise the result will happen contrary. Therefore it is incumbent on those who go to war to see that it is a good time. If any man wants to know the reality of these things, he can easily be satisfied by the following method.

When the breath is inhaling, if he asks for the result of his work, it will be good, and if he enquires at the time when the breath is exhaling the result will be contrary. These matters are explained for the benefit of the public. They are very useful if properly attended to. If any one wants to know further about these things, he can apply to the author for them who will be glad to give the required instructions on the subject. When he wants to start, he must see that the Surya Nadis is in circulation. He must never start when the Chandra Nadi is circulating.

Those who start for war when the Ida is in circulation, will be surely defeated. If they start when the Sukhmana is in circulation there will be no war. If they start when the Pingala is in circulation, they will gain success in the war.

If regardless of this advice, he starts from his house, when the Chandra Nadi is in circulation, he will be surely defeated by the enemies. The Maharishis have strongly recommended this. The author has enjoyed the ready-hand results of the same. It is recommended to all. The beginner as well as the advanced Yogee will know the truth of it, as they practise it by and by. The knowledge of these Tatvams can be very easily got and they have already been explained in the first part of this book.

If any one wants to get more information, he should refer to the first part.

The beginners are strongly advised to know the full particulars of the Vayu and the Tatvams from "The first Elements of the Yoga." The practice of these Tatvams has already been explained in the first part of this book. Therefore it is needless to repeat them here.

# CHAPTER XVII.

## *The Kurma.*

The re-birth of the human soul is due to its action in the past. The possession of our body is a punishment inflicted on us for sins committed in the past. The human body is endowed with flesh, nerves, &c., only for the sake of the suffering it undergoes. This body, wherein lives Braham, is composed of 5 elements known as Brahamand. (The egg of Braham) and made for the enjoyment of pleasure or suffering of pain. The sperm known as Siva combines what is called the Sakty, (the Queen). The result being that all creatures are born. The production of the innumerable objects is due to the combination of subtle elements. Their intelligence is called the Jiva. All these worlds came out of the 5 Tatvams. The Jiva enjoys the fruits of Kurma. According as our deeds in the past birth were good or bad, so are the facts in this birth. The immaterial Jiva is put in the body to enjoy the fruits of the Kurma. Birth is entirely due to the sin committed in the past birth. As soon as the fruit of the Kurma is enjoyed, the Jiva is absorbed in the Permatma. The Kurma is of 2 kinds, namely, the Kurmakand and the Gyankand. The former is sub-divided into 2 classes, namely, the lawful Kurma and the prohibited or bad Kurma. The result of committing actions prohibited is sin. The result of lawful actions is good. The lawful acts are of 3 kinds, namely, the Nitya, the Naimetya and the Kurmaya. By performing daily rites, the practitioner is absolved from sins. The occasional and the optional actions, if done, produce merit and demerit respectively.

The extreme fruits of the actions are the Heaven and the Hell. The Heaven is full of bliss and enjoyment, and the Hell, full of sufferings. Joy results from doing good deeds, and misery, bad ones. Creation is caused only on account of the Kurma. Happiness is the result of good actions and misery of bad ones. Those who desire to enjoy happiness should do good actions. Those who do not want to enjoy the fruits good or bad, should apply themselves to the Yoga. The Yogee should at first know for himself the truth of the Kurmakand. He should renounce both virtue and vice. Then he must engage in the Gyankand. From Him is produced this universe, both moveable and immoveable. During the Pralayakalum every thing goes into Him. For at that time only the Spirit exists, the whole universe is born of ignorance. "So how can it be true"?

The western nations of the present generation boldly deny the transmigration. The doctrine of transmigration holds an important position among the Sastras of the Hindus or better among the Aryas. Transmigration implies the past, and the future births of an individual. The soul never dies out. It is one in the same, although it is clothed with different bodies that are perishable in different generations. Those who deny the doctrine of transmigration are not good thinkers. The following serve as reasons which go to prove the transmigration of souls. As soon as a child is born it cries "*Om*" to whatever creed it may belong. *Om* is the name of the Almighty whose power is omnipotent. A child even of a month old exhibits fear if it be threatened while it is totally ignorant of worldly ideas, why

should it show fear? The reason is this. It has experienced fear in the previous births. It has some idea of terror which terrified it in its previous birth (Poonarjanma). Hence it is by virtue of association, it appreciates, although it is ignorant of other things. Again when a calf is born it immediately runs to its mother and sucks up her udder. Some philosophers explain that it is due to instinct. In support of this they quote numberless examples, such as a beehive, &c. The bee constructs its hive in accordance with the principles of mathematical calculus. Again take the case of a dam across the river built by certain animals. These examples they say are not the results of intelligence, but are due to instinct. The more rational answer seems to be that it is the result of transmigration. These very well remember what they did in the past. The philosophers of ancient Greece, such as Plato, firmly believed in this doctrine. God, as we know is invisible to the human eyes. He should punish misconduct and reward men for good conduct. But in our experience we find that this does not generally take place. According to the immutable laws of the Almighty God it is necessary that another birth should take place, so that virtue may be rewarded and vice punished.

If we go in the streets, we find many beggars overcrowding; some are rich, &c. What is the reason of this difference? It can be explained thus. The man who is begging in the streets is also endowed with the capacity as one who is a king. But the circumstances in which the former was placed were such that they did not allow him to improve his latent abilities. The beggar's actions in his previous birth were so flagrant that they act as

bar to his capacity of improving himself. Whatever actions he did in the past birth, have their results exhibit in the next birth. Because the Holy laws of God are such that each and every deed is made to have certain reactions on the soul which does these. And according to a certain formulæ he has already constructed, each actions has its own reflection in a peculiar way. Even among those that profess to be very rich, and very happy, we find many that are put to great sufferings. For instance, a king looses his kingdom, a millionaire suffers from liver pain, and a Zamindar has no sons. The sorrow in each of the cases is boundless like an ocean. Why there be a big island of sorrow in the vast sea of happiness. It is certainly due to the sin committed in the past birth. Nature does not forgive us when we violate her laws; she inflicts punishment on the king and the beggar alike, much more should be the cruelty that visits the infringment of the Divine laws.

Some men are born lame, deaf, mutilated, &c., what is the reason of this? The chemical composition of men's sexual fluid being the same, the discrepancy may be explained thus. The man who is born blind or deaf is destined to life long suffering in this world. It is next to impossible that miserable men of this stamp can better their situation in life even in the next birth. For they have to spend their whole lifetime in lamenting their own position in life. They have therefore no time to pray to God. Again coming now to the question as to why we forget our actions we did in the past birth, the answer may be very briefly explained thus. We do not remember exactly what we did 10 days ago at any particular time, say in the morning. Such being the

case, how can an individual be expected to remember the events he did in his past birth ?

The soul as noticed already is imperisable. It is only the material body that is subject to change. Instances like the following shed much light on the truth of the doctrine of Kurma. A man was born the poorest one. He entered life on 1 rupee per mensem gradually he found himself as the richest man in the town. None who came in contact with him when he was a boy predicted that he would rise to such a position in life. He did good actions in his *Poonarjanma* and thus enjoys the benefits of the same and the next birth.

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## CHAPTER XVIII.

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### *The Nadis.*

There exists a brilliant lotus in the heart which is decorated and adorned with a brilliant omen.

If consists of the letters from K to Th (*i.e., K, Kh, G, Gh, N, Ch, Chh, J, Jh, N, T, Th,*) the 12 beautiful letters.

The Prana exists there having different desires accompanied by its past deeds which are eternal and joined with egoism. As the Prana has different modifications consequently it receives various names ! which, we do not think proper to state here.

Prana, Apana, Samana, Udana, Vyana, Naga, Kurma, Vrikodar, Devadata and Dhananjaya. These are the main names according to the Sastras.

They do their functions properly which are brought on by their own actions. Among these 10, the first 5 are the

principal ones, and among these 5, the Prana and the Apana are the highest agents in the body.

The Prana is in the heart and the Apana lives in the Guda or anus. The Samana lives near navel, the Udana is in the throat, and the Vyana moves all over the body.

The functions of eructation, opening the eyes, hunger and thirst, gaping or yoning and hiccup are performed by the 5 remaining Vayus, the Naga, the Kurma, the Vrikodar, the Devadata and the Dhananjaya respectively.

The full particulars bearing on the subject have been given in the first part which is strongly recommended to be referred to.

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## CHAPTER XIX.

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### *The Meals for the Practitioner.*

It is very essential for the practitioner to keep his body free from disease.

It is admitted at all hands, when a man is sick or suffering from pain in any part of his body; he is unable to attend to any sort of business, of whatever state it may be. A sound mind in a sound body is a well tried maxim. When the mind is steady it can be utilized in any business. If otherwise no effort can avail. Consequently it is incumbent on the practitioner to keep his body sound and healthy, and it can only be done by using proper meals. Likewise it is necessary for those who practise the Yoga that they should always take care of their health. The practitioner should therefore

not use the following (while practising the Yoga)—acids, pungent substances, salts, mustards, and bitter things, much walking, early bathing before sunrise and articles roasted in oil; stealing, slaughter of animals, enmity towards any human being, pride, bad policy and crookedness; fasting, lie, narrowmindedness and cruelty towards animals; society of women, worship of fire and much talking concerning pleasantness or unpleasantness of speech and lastly much eating.

The abovementioned things are never to be used and utilised by the practitioner. For the benefit of the practitioner we mention below the things which are to be used by him while practising the Yoga.

They are as follow: butter, milk, sweet-meats, betel without lime.

These things relate only to food. But we also write down other things which concern his life-matters.

He should use words full of kindness, pleasant and honest. He should not take part in any unnecessary dispute. He should always speak the truth and be honest in every stage of his life.

He should have an equal eye for all.

He should live in a good and comfortable house. It is advisable for the Yogee to take his meals when the Vayu circulates through the Pingala Nadi. He should always go to bed when the Ida Vayu is in circulation. It is very useful to the practitioner that he should sleep on the left side when he goes to bed. For other matters as answering the calls of nature, etc., the first part of this book should be referred to. As these things have already been carefully and thoroughly explained in the

book alluded to, the author does not think it proper to repeat them here.

The Yogee is recommended to take his meals as described in the foregoing chapters at the time fixed. It is not proper for him to eat too great a quantity all at once. It is advisable to him to eat food twice in the day-time and only once at night. This is not to be followed by those who practise the Pranayam. Those who do the Pranayam should eat only before or after its performance as it will suit the practitioner.

Those who are beginners in the Pranayam practice, should eat things which are neither hot nor cold. For at the time of performing the Kumbhaks, the body will be hot. Great care should be exercised in this matter, because if it be done otherwise, difficulty will arise in the Pranayam practice, without which success in the Yoga practice is unattainable. As regards diet, milk, grain, &c., are recommended. Weak persons who may be addicted to drinking and smoking, &c., should practise this before commencing the Pranayam, unless such persons perform the Chhetrikaram, they cannot attain success, without which it is next to difficult to rise to higher stages. If the practitioner sticks to this advice, he can surely attain success, however weak he may be. He should not renounce his practice even at the time of his death. (Pranai Kanth Gatairapee.)

The Khechary can be explained thus. The practitioner should first begin the Yama, the Niyama and then the Asana. In these 3, he may ascertain his own weakness and cleverness. When he confronts difficulties he may practise these Kulpams, which need not be resorted to when there is no sickness.

For the practitioners who suffer from Batpit, the following Kulpam is prescribed.

Take the root of Nishinda tree 2 feet below the earth and make it dry in a shadowy spot, so that it may not be absorbed by the rays of the sun. Powder it in a fine way. Take 1 tola of this powder and mix it with butter and sugar in equal quantities. Take this for 40 days. Weakness will at once be removed. This powder may be taken daily till success in the Kumbhak is attained. The dose may be regulated according to the nature of the constitution. Wheat, ghee, butter, &c., are recommended. It will increase his strength greatly if he eats things prepared of wheat, over which pure cow's ghee is to be applied. The way be prolonged for some months too till weakness is completely cured. This Kulpam has the miraculous power of curing the practitioner of Batpit. Thus this Kulpam enables the practitioners to get themselves rid of these maladies to facilitate the performance of the Pranayam, the following Kulpam seems to be necessary :—

Take the root of the Swetark tree which is found in the mountainous tracts, sandy parts or on the sea shore. It is of 2 kinds, each producing different flowers such as white, red or purple. As for the kind which yields flowers of purple kind, it is not useful for the Kulpam. But its flowers certainly cures fevers of any kind. The white kind is most essential. The author has examined its efficacy quite thoroughly by applying it even to such cases in which the practitioner was suffering from impotency or extreme debility. Great strength was obtained. The practitioner was able to sit on the Sidhasana even for 6 hours. This will cure all sorts of diseases

caused by Batpitkaf. The old Maharishis practised it. The Kulpam can be explained thus—

Take the root of the white kind about 2 feet long with 1 or 2 inches in diameter. Dry it in the shadow without exposing it at the same time to the sun. Powder it nicely and strain it through a clean piece of cloth. Mix it in the milk and drink it until you are thoroughly cured, after effecting thorough cure, practise the Pranayam. The patient suffering from the above diseases should take these Kulpams which require to be prepared with great care. The root of the tree should be taken out only in the winter season, for then only its juice will be good. The winter commences in Kartika or October. So in the month of Kartika the root will have its juice. The root so got should not be kept 1 year lest it should be spoiled. Many practitioners do not understand this exactly, and so if they fail, they abuse the author or the Guru. So the author requests each and every practitioner to understand the principles quite thoroughly before he begins to practise the same. If he does so, success in the practice will be surely guaranteed. Wheat and milk are recommended when this practice is performed.

The third Kulpam is prescribed for those who suffer from venereal diseases or such as suffer from those caused by Pitam. They should use the Sidhasana. The flowers of Salmalee tree are the best Kulpam for this kind of sufferers.

There are 4 kinds of Salmalee flowers, 1 Swetta (white), 2 Pita (yellow), 3 Krishna (black) and 4 Rakta (red). The Swetta is the best of all these flowers and can

produce effects within 10 days. The Pita is second to it. It will show its effect within double the time, that is within 20 days. The Krishna is third to the first, *i.e.*, it will take 30 days to cure its patient. The Rakta is the fourth which will give its effect within 40 days. The author had tried these Kulpams for a friend practitioner, and he enquired for these and found them out in Calcutta and Rangoon only. The flowers of the Salmalee tree constitutes the best Kulpam. Red flowers were available and the result was that all his heat was cured thoroughly within 60 days, and there was no necessity of his taking it further. He was successfully practising in the Pranayam. The way of preparing this is as follows:—

Collect any kind of the abovesaid flowers in the spring season and keep them in a bottle. Dry the flowers first and keep them afterwards in the bottle, when they are to be taken for removing hot diseases, take about 4 tolas of the flowers and boil them well. Pour 2 pounds of water in 4 tolas and reduce the quantity into $\frac{1}{3}$rd by boiling it thoroughly well. Cool and pour it into a glass or silver vessel. Drink it 2 hours before going to bed or 3 hours after evening meals. Care must be taken regarding the time in which meals are to be taken. 6 P.M. is the time recommended as the best. If a person eats at 9 P.M. he should be awake till 12 P.M. Milk and ghee should be taken in proper quantities.

This will completely cure the practitioner of his disease. The practitioner is recommended to take this Kulpam for 40 days. If necessary he may take it even for 90 days. The author has thoroughly explained all these Kulpams.

# CHAPTER XX.

## *The Characteristic of the Abyhasee.*

A man, who is desirous of practising the Yoga, must first of all look to his physical state. Strength is a quality which is required in each and every line, without strength it is impossible to do anything. Although it is stated that the pen is better than the sword, an individual necessarily requires strength in his undertakings. "Health is wealth" is a proverb embodying in itself, in a small compass, the vast results of human experience. The want of health is felt by man only when he loses it. Therefore the Abyhasee should try his best not to waste away his energy in trifling ways, but to increase it more and more; so that, he may be able to suit himself to the practice he undertakes on his shoulders. If he be weak, certainly his legs will get benumbed, while he is sitting during the performance of the practice; his arms will be tired; his body bent down onwards; &c., &c. So a weak Abyhasee is sure to be put to much troubles. Similarly a strong Abyhasee who may be suffering from any disease, he is sure to fail in his practice. Disease deprives a man of his happiness and so an unhappy Abyhasee will feel it difficult to concentrate his attention in the proper way possible. Because as soon as he commences his practice he will surely feel some pain in any part of his body. This will surely tell upon his devotion Freemindedness, absence of worldly cares, freedom from pain, &c., are all necessary for the free development of the Yoga. So it is essential to the Yogee to see that his physical condition is good.

The following contains a description as to how the Abyhasee should begin his practice:—

First, he should make himself clean externally. For this he should bathe in water twice a day, mere washing alone with water will not suffice.

He should after pouring water first on his body rub it very well with his fingers' ends. Then he should pour water. Again he should rub a thick towel along his body and thus do away with the dirt that spreads on the surface of his skin, by perspiration, &c. Cold water is more recommended to bathing purposes than the hot water. For it is very healthy to bathe in the cold water. A strong man should bathe necessarily in cold water, it is only the weak and the distressed that are desirous of bathing in hot water. Therefore bathing is quite necessary before the Abyhasee begins to practise the Yoga.

The term Abyhasee is one who undertakes to perform the Yoga. It is a fact that all men are not qualified to do this practice, or, in other words, only a particular set of men can become Abyhasees.

The reason of this is that an Abyhasee has certain characteristics which specially distinguish him from others. The first and most important duty of an Abyhasee is to speak the truth always. Truth is essential to each and everything we meet within our lifetime. By resorting to falsehood, society suffers in a manner beyond description. A truthful man, though he may be poor, is respected everywhere. When in these worldly affairs so much importance is attached to truth, how much more should its value be in heavenly affairs? Therefore

a man should not say one thing and do quite the reverse. The fulfilment of promises is necessary. Gratitude is another characteristic.

If a man does any help, the Abyhasee should not forget it. However trivial the help may be he should deem it the greatest favour. No small help should be disregarded. Affection towards the persons from whom generosity graciously flows is an essential factor. A man who is not grateful is a curse to the society. He should be a practical man in everything he does. He should not merely write and teach that the Abyhasee should be liberal minded, truthful, &c, and violates in his practical life what he writes in the form of theory. A theoretical man who knows much of the quality of the Abyhasee and the Yoga, and who at the same time does not carry them into operation, is thousand times worse than one who practises one tenth of what the latter knows.

This goes to prove that a practical knowledge on the part of the Abyhasee is absolutely necessary. It lies as a heavy burden on the teacher who explains to others the nature of the Abyhasam, that he should not pilfer others. He should himself be a practical man in the performance of the Yoga, so no one should lay down the rules relating to the conducts of the Abyhasee, unless he himself be a man thoroughly conversant with the Yoga. If a man having merely read a book on the Yoga philosophy, explains to those that are desirous of becoming Abyhasees, then he may be regarded as one who attempts to deceive the public by writing things, of which he himself has got no self experience. The teacher of the Yoga philosophy should, as a just man, regard the claims of others on him. For sometime, the practitioner is required to be a bachelor,

at that time, he is required to preserve celebacy very properly. This does not mean nominal celebacy. Some persons pretend to be bachelors. Their inward practice contradicts their outword theory. Therefore bachelorhood in the strict sense of the word should be preserved. The Abyhasee should be exceedingly kind in the use of words. He should not use words which are very rash. Whatever he speaks should be only in a kind voice. Some persons use threatening words even for frivolous causes. Every word he utters should be modified with softness. By the habit of speaking words that are sweet the Yogee will win popularity very easily.

He should be very mild in all his actions. All the rash deeds should be avoided. He should have presence of mind and should not fear for worthless things like the common people.

He should be a self reliant man. The quality of self reliance should be aimed at.

The Yogee should not be depending for each and everything on others. He should try his best to do everything for himself. While even in ordinary life, people attach greatest importance to self reliance, how much more should its observance be necessary in the almost secluded life of a Yogee?

The Abyhasee should not only be sympathetic but benevolent. A distinction requires to be drawn between sympathy and benevolence. Sympathy is merely feeling; benevolence on the other hand leads to action. When we pity those that they are in distress, we are said to be smypathetic. But when we actually help them we are benevolent in nature. So it is the greatest duty of the

Yogee to be benevolent by assisting others as much as possible.

The Yogee should be very careful in the performance of austerity. This is very important although it may be somewhat troublesome to him. We see instances which, although difficult at first, are attended with pleasant consequences. When we take physic, for instance, we feel it entirely distasteful. We are very much inclined to vomit it. But if regardless of this difficutly we succeed in drinking the castor oil, we have motions, and the result is that our body becomes free from bad matters. Again, take the case of a student. He has indeed to undergo great troubles in passing the examination. It is only a learned man that can understand the difficulty of learning in these earthly affairs. Prosperity we find, is got only after our undergoing great many troubles. So in heavenly matters we should expect to undergo troubles of a greater extent. Therefore, inferentially, it is suggested to our mind that the performance of austerity is a very difficult task. For success in it leads to the fulfilment of heavenly aspirations, nay, the difficulties which we may have to succeed in the beginning may, no doubt, be beyond description.

For a prosperous thing there are great many obstacles. Therefore the Abyhasee should surmount all the difficulties that may present themselves to him and avoid him very intelligently.

He should not steal another's property. For to deprive another of his lawful things, whether with his own consent or without consent is a great sinful thing. The object with which every man retains his own thing is to

enjoy it to his own satisfaction. So, why should the practitioner unnecessarily grieve another when he has reason to do so? Suppose another Yogee comes and says "By virtue of my superiority I shall take away from you all the good influences of your Yoga"? Will he consent in such a case to loose his own penance? No? similarly he should consider fully that others also wont like to part with anything they may have. Therefore the Abyhasee should not try to deceive others by depriving them knowingly or unknowingly of what they have.

The Abyhasee should not kill animals even though they may be lower ones. It is said "Ahinsaparmodharm" that is to say, non-slaughter is a great piece of charity. The lower animals have nervous system developed in them like ourselves.

So it is the duty of the practitioner not to disturb any animal. Some theorists maintain that the lower animals are intended only for the benefit of human beings, and so a man is justified in killing them just as he pleases. This theory is entirely out of humanity and it is not worth our while to spend much time in a discussion like this. All that we have to say is that no man much more, no Abyhasee, should offend any animal although it may belong to the lower class.

The Abyhasee must be patient and persevering. If any man abuses him he should learn to endure it meekly. It does not become an Abyhasee to return abuse for abuse. If abused he should return only calm and polite words. If he is abused a second time let him use kinder words in reply. Certainly the offender will be put to shame on noticing the meekness of the practitioner. By habituat-

ing himself to meekness, the Abyhasee is very much respected by all around him. His devotion too will get on unprohibited. Perseverance is a quality which is most essential. If the Abyhasee practises for a short time and feels any difficulty he should not renounce his practice. He should take rest for sometime and then practise. Thus he should perform his Abyhasam without failure till he wins a complete success in his undertaking.

The Abyhasee should be unselfish, selfishness concerns only those that vainly trouble themselves in the worldly affairs. The reason why some are selfish, is, that that they want to enrich themselves or to enjoy great comfort in any way at the expense of other people. This is indeed a very bad quality.

All men being equal in the eye of God; a man should love his neighbour as well as he loves himself; this is the chief precept which this book teaches to the readers.

The Abyhasee should teach Yoga to those that sincerely desire to practise the same.

In this he should not be too rash. He should test for sometime whether the disciple is sincerely interested in the practice of the Yoga.

If he is found to be very careful, then the Abyhasee should instruct him. If, on the other hand, he recklessly reveals the practice of Yoga, to others who do not care for it, then he surely spoils the merit of the same. Therefore he should first examine the nature of the man who wants to learn the Yoga. His character should be very unselfish. He should satisfy others at first in reasonable affairs and then only care for himself.

If he be married he should be very chaste. He should consider all the females other than his own wife, as his sisters or mothers. This is the leading principal that leads to prosperity.

A debaucherous man is always in danger. He is liable to loose his own life some day on account of this wretched habit. He is held in the testation by his fellows for his bad conduct. Nobody respects him. Even if he be rich, people always speak ill of him. Therefore it is necessary for every man, more so, for the Abyhasee to lead a life of chastity.

He must be merciful. The quality of mercy is not strained. It droppeth as gentle rain from heaven. It is twice blest it blesseth him that gives and him that takes.

When a man is in distress, we should consider that we ourselves are in the trouble, if possible, we should try to relieve the sufferer of his trouble.

He must practise the Yoga in a place which is very secluded. No noise should disturb him. He should not place excessive affection on the members of his own family. He should love all men equally. Before beginning to practise the Yoga he should bathe very cleanly. He is recommended to wear silk clothes during the practise. The place where he sits should be clean and fragrant too, if possible. During the time when he practises the Yoga his whole attention must be concentrated on the Supreme Being. He should not think of the worldly matters at that precious time. His object in performing the Yoga being the attainment of heaven by relieving himself in Kurma. He should be pure at heart.

He should abandon pride and assume humility. To be humble is a very precious quality, and the more humble the man is, the greater are his heavenly prospects. He should not attempt to make his name known to the public. His whole attention and his only care must be the attainment of the heavenly wealth. His heart must be pure and his actions free from spots of any character. His character should not be opened to criticism in any way. We should think it proper to deal in this Chapter somewhat with the Yoga. By Yoga is meant communion with the Supreme Being.

It is not easily accessible to all. It is not easily understood by all people thoroughly. If a man knows the real nature of the Supreme Being he becomes at once free from sins and his Kurma vanishes like the snow before the rising sun. Our birth is certainly due to the sins we committed in the past birth. It is the punishment inflicted upon us for the sins of the former Janmam. This is shown by the fact that no man is absolutely happy even if he be a king. Every man has his own sorrows and sufferings. The question now arises as to how he can get himself rid of these calamities. Even though he may perform Yagnas, even if he bathes in the holy waters of the Ganges, he is surely to be born again and again, the fruits of the actions he does in his present birth. All the Maharishis have been able to avoid birth and death only by practising the Yoga which has been fully explained in the book. For the guidance of the public the author has taken considerable pains in introducing this into English which is spoken almost everywhere on the globe. He has expressed to the public only such theories as are thoroughly verified in his

own experience of the Yoga performance. His Mahatmah Guru was very learned in the Yoga, and what he has written here he learned from the said holy personage. If a person be really desirous of getting himself rid of the worldly troubles, he should practise the Yoga, observing the directions given in the book. Perseverance is absolutely necessary. The practitioner should be firm in principle and prepare to undergo whatever troubles may present themselves to him during the performance of that practice. If hard work be done in the field of the Yoga, success is surely guaranteed. Therefore all men should practise the Yoga.

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## CHAPTER XXI.

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### *The 10 Sounds or Anhads.*

The Brahamarandhra consists of 10 sounds or Anhads. It is very necessary for the practitioners to practise them with great care. Out of these, 9 surround the Brahamarandhra and the 1 (*i.e.*, the tenth) watches the hole of the same.

When these are properly practised and the mind is concentrated thoroughly, the practitioner will be able to hear them working properly.

It is owing to the degeneration of our country that now a days we find many nominal Yogees wandering hither and thither and pilferring the public by deceitful tricks. It is the object of the author to save his countrymen from the clutches of these ignorant and cunning fellows. The author is truly justified to name them as

psuedo Yogees. Because they pretend to be Yogees, but in the true sense of the word they are worth for nothing. When they generally come to any person they ostentatiously say that they are well versed in every branch of the Yoga philosophy, but in reality the case is otherwise.

By chance a certain man who pretended to be a Yogee came sometime ago to the author. As the new comer said tolerably on the subject of the Yoga in which the author is interested. The author put him certain questions in regard to Anhads. The former said whenever he used to smoke ganja he heard Anhads. The latter was totally astonished to hear such a nonsense reply. Thereupon the author asked him "can you give any description of the Anhads which you hear at the time of smoking ganja." He gave a description which the author thinks improper to write in this book. Consequently it is the request that his countrymen should examine thoroughly the man who professes to be a Yogee. The author deems it advisable to advise his countrymen that they should not believe in the wandering Sadhus of the present age. The readers may have been thoroughly acquainted with the rules and regulations regarding the Yoga philosophy given in this book. "Can a man be a true Yogee who wanders hither and thither to pilfer others." The question arises. The reply will be. No. Then how can it be expected that those who go to far distant countries can be Yogees. It is another thing to talk or deliver lectures in a foreign language. To know any particular language does not prove that the speaker or the man who is well conversant with it be a Yogee.

Theory is not required in the Yoga, but the practical life is most essential. The author does not think it disinteresting if he note here how these Sadhus are created. They are men like us, they have not come down from heaven. The poverty of India is well-known to every one. The condition of the sons of India is this. If a man dies leaving children they do not know what they will eat on the following day. Consequently on account of the poverty of this country people become Sadhus or Fakirs. They are quite illiterate. They simply wear the Bhagwa dress. Now to the point.

These Anhads are not common things that every man can be well versed in them. We mention below the names of the 10 Anhads :—

The first sound is named a Ghun. It is just like that of a Bhanwara (a large black bee.)

The second sound is termed Dhandh.

The third sound is called Sankh.

The fourth sound is that which sounds like that of a bell.

The fifth sound is named the Tal (clapping.)

The sixth is termed the Murali (flute.)

The name of the seventh is Bheree.

The eighth sound is called the Mradang (drum.)

The sound of the ninth is like that of a thunder.

The tenth is called the Ghungaroo which is the principal sound in the hole of the Brahamarandhra.

Those who fix their full attention on these sounds will be free from fear and be absorbed in the Permatma.

When the Yogee engages himself in the practice of these sounds, he totally forgets all the external things and his attention is only concentrated towards the Permatma. After getting a thorough success in the Dharana and Dhyanam, the Yogee can be able to succeed in these 10 Anhads. The Yogee will be able at that time to hear the Anhads when he thoroughly becomes successful in the Pranayam.

By winning success in the Anhads, the practitioner subdues all the 3 qualities, namely, Satwa, Rajas and Tamas. He becomes free from all worldly ideas and is absorbed in the ether of Gyanam.

In order to succeed in these 10 Anhads, it is necessary for the Yogee to win first success in the Sidhasana, Pranayam and the Khechary Mudra. The easy method of practising the Andahs is as follows: When the Pranayam is being practised it is most essential for the practitioner at the time of the Poorak to shut his right ear with the right shoulder and the left ear with the left hand with the thumb or a finger of the left hand convenient to him. After the Rechak when he commences the Kumbhak, it requires of the practitioner to shut his ears at once and observe the sounding of the Anhads.

He should do in this way daily. By constant practice he will be able to succeed in the Anhads. When the tenth Anhad will be heard to him, he will be absorbed in the Supreme Being. The 10 sounds are the owners of the 10 Prana Vayus, and they must be carefully practised along with the Pranayam.

# CHAPTER XXII.

## *The 6 Chakrams.*

**The names of the 6 Chakrams are as follows:—**

**(1) The Muladhar.**

**(2) Swadhisthan.**

**(3) Manipoorak.**

**(4) Anahat.**

**(5) Vishudha.**

**(6) Agni Chakram.**

**We reveal the mysteries of the 6 Chakrams.**

**The Tatvams referred to in some previous Chapter have their seats upon them respectively.**

**The seat of the Prithivi Tatvam lies on the abdomen and anus. Water engages the seat of the second Chakram. The Agni (fire) masters and controlls the third Chakram. The fourth Chakram is engaged by Vayu Tatvam. The fifth Chakram is engaged by the Akash (ether.) Atma or mind guides and directs the sixth Chakram. The seventh Chakram is engaged by the Permatma is called the Samadhee. The episcopal seat of the Supreme Being is this Chakram (the crown of the head). According to the nature of its attributes, the Atma (soul) moves and passes through the sixth Chakram, as soon as it reaches the seventh Chakram it mixes with the Parmatma. The exercise of the power of the soul is limited to the sixth Chakram. It is only a thorough success in**

the Pranayam which makes the practitioner reach the seventh Chakram. Both the Dharana and the Dhyanam are to be practised to succeed in this stage.

After gaining a complete success in these two, the soul mixes with the Supreme Being and reaches his episcopal seat. It is very necessary for the practitioner to first succeed in the first stage, afterwards he should commence to practise the second one. While practising the first stage it is not needful for the practitioner to alter his meals. He is at liberty to use any article of food he may like.

The Muladhar Chakram two angulams above the anus and two angulams below the male organ, is a space like a bulbous root. The Yoni lies between the anus and the organ of generation and has its face towards the back, that place is termed the root. Wherein abides the Kundalany Sakty. All the Nadis surround it and it has 3 coils and a half seizing its tail in its own mouth and rests in the hole of the Sukhmana. It sleeps like a snake there and shines by its own light. The name given to it is the mother of speech. It is also called the seed (Beejam.) The Kundalany is full of energy and like the burning gold. It is the power of the Parmatma. It is the origin of the 3 attributes, the Satwa, the Rajas and the Tamas. The seed of love is placed there like the beautiful Bindhak flower. It is brilliant like genuine gold and is described as eternal, in the Yoga. The Sukhmana leads it and there exists the beautiful seed.

The Kundalany rests there, shining brilliantly like the autumnal moon with the brightness of millions of suns and the coolness of millions of moons. The fire, the sun, and the moon taken together collectively, are called the Beejam. It is also named the great energy. The

Beejam is granted the powers of action and sensation, and circulates through the whole of the body.

It is flexible and has the light of fire sometimes. Sometimes it is obversed to rise up and at other time to fall down in the water. As a great power it rests on the pereneum and is called the self-born. This is called the other Padma or fundamental lotus. The 4 letters Va. *S. Sh. S.* designate the 4 petals of it. Adjacent to the Sambhulingam, a golden region is observed. It is known as family (Kulam); its presiding deity is called Devendra and its Sakty is known a *Dakini*. There is fire in its centre. Kundalany is observed there. The bright power that is circulating above the same is called the Kam Beejam, the end of love.

The wise practitioner who meditates constantly on this Muladhar obtains the Dardhury Sidhee, and step by step he can altogether leave the ground (*i.e.*, rise in the air). The body of the practitioner shines very brilliantly. The Gastric Agni becomes powerful. No disease attacks him. The practitioner becomes clever and omnicient. The goddess of Saraswathy confers her full grace on him. He should always fix his attention on the Chakram. By the very concentration of his mind on this, he becomes relieved of his sins. Indeed, every object of his desire is within his reach. By practising constantly he is able to see the Supreme Being. When there is God inside us why should we renounce him and worship idols? He is like a man who not noticing the sweet-meats he has in hand, wanders away in search of coarse food. The practitioner should meditate daily on his Swayambhu Lingam without negligence.

By doing so the practitioner will be able to realise all the psychic powers. By practising the Abyhasam for 6 months, success will be surely attained; undoubtedly his Vayu enters the middle channel (Sukhmana). He is able to subdue the mind entirely. He goes to the other world undoubtedly. By awaking the Kundaliny, the Gyanam of the 6 Chakrams will be got. The way as to how to practise the first stage or Chakram is described below :—

Take a vessel of brass containing a maund of water pass the stools as freely as possible, and cleanse the anus with water. Take the middle finger and cleanse it by thrusting it inside and move it round about, so as to bring out the bad stuff of dung. The practitioner should first of all bring a wet cloth of fine texture and then he should put his middle finger inside with this, he should cleanse the bowels. After doing this he should have a bath in either the cold or hot water as it suits his convenience.

The practitioner is required to abide by the following directions in regard to *cleansing* the teeth and tongue. Dry ginger and the powder of black pepper should be taken. These should be mixed with salt, though the Abyhasees are not allowed to take salt. But there is no harm in putting it outwardly. Care should be taken that it does not go inside the belly. When the saliva comes out at the time of washing the tongue, it may be rubbed on the face or upon the cheeks and forehead. This will keep the face bright, brilliant and free from disease which may appear on the face. This is to be performed till the lotus-like Chakram appears in idea. Afterwards it is necessary that the Pranayam should be begun. If the practitioner be a clever and skilful man he can get success within 12 months.

The second or the Swadhisthan Chakram can be explained in the following manner. The seat of this is the base of the organ of generation, it is endowed with 6 petals noted by the letters *B.*, *ch*, *chh*, *R. D.* Its stalk is designated as the Swadhisthan.

It is as red as blood. Its deity is known as Balakhya and its Sukty as Rakini. Water is its Tatvam.

The Pranayam practice must be complete in this. As soon as the practitioner becomes well experienced in the Pranayam it will be enough for him if he perform 24 Pranayams in the morning and the same in the evening. Milk and rice only should be the articles of diet. Dall, sugar and herbs, &c., also may be taken. But salt should not be used. The practitioner should do his Pranayam as slowly as usual. He should not be hasty in this practice. For to gain success, the breath should take the usual time. If a Yogee be very hasty and thoughtless in the performance of his prartice, he may become mad. Therefore the author recommends the practitioners to practise the Pranayam as slowly as possible and see whether or not the symptoms appear properly. Thus he should go on with his practice.

All the fair Sakties worship and love him who always fixes his attention undividedly on these Chakrams. If he wins success in these, he can understand any Sastra or science, unknown to him before. He becomes free from diseases.

Death scrouls with disappointment to know that he is no victim to it. He can obtain the psychic powers to such an extent as knows no bounds. In his body, the Vayu moves equally. The powers of his body are in-

creased too much. The quantity of ambrosia in the etherial lotus is too much in excess. Success will be attained after the practitioner becomes thoroughly versed in the Abyhasam.

The Third Chakram known as the Manipur is located near the navel. It is of a yellow color like gold. It has 10 petals, indicated by the letters *D*, *Dh*. *N*. *T*, *Th*, *D*, *Dh*, *N*, *P*, *Ph*. The Rukrakhya is its adept, the Sakty which presides over this which is most holy, is called the Lakini.

The Yogee who meditates on the manifest lotus, gets psychic powers, known as the Patal Sidhee which constantly confers happiness on the Abhyasee. It cures diseases of any sort and makes him free from cares and sorrows. It can also enable him to enter into the body of another and see the hidden treasures. The meals described already are recommeded in this case also. Milk in which sugar is mixed may be increased in quantity day after day, with fruits if any, and solid food must be by and by decreased. After success is attained in the Yoga more and more milk with sugar is to be taken, in order that the body may be light. If the Yogee constantly practises this method for 18 months he can surely attain success. Fire is the Tatvam for this Chakram, and so great care should be taken in practising this. The method as to how the beginner can discover, it, has been already described. So, the student should exrcise diligence in understanding this. The Pranayam practice is the foundation of success in all these.

The fourth Chakram is known as the Anahat or the Vayu Chakram.

Air is the Tatvam for this Chakram. It is situated in the heart. It is endowed with 12 petals. It is designated

by the letters *K. Kh, G. Gh, N. Ch, Chh, J. Jh, N. T. Th.* Its color is redness like that of blood. There is a light designated the Van Linga in this lotus. By meditating on this, objects in the visible and invisible worlds alike, can be got. Its Sakty is called the Pinaki. The daughters of the Sakty love him who meditates on this lotus of the heart. His knowledge is boundless, he understands the past, the present and the future. He can fly in the air if he desires to do so. He gets the psychic powers known as the Khechera, can throw down his opponants, if any, in the air. Psychic powers are obtained by those who meditate on the Van Linga Chakram.

These are the Sidhees in the atmosphere, and are the powers of locomotion in the world at one's will.

This should be kept as secret as possible. It may seem to the beginners that to succeed in this only milk and butter should be taken. Sugar may be mixed if desired, solid food does not favor success in the practice.

The Vishudha Chakra is the fifth Chakram which lies in the throat. It is as shining as gold, it has 16 petals as its ornaments, which are the seat of vowel-sound. That is to say each petal is denoted by a separate vowel, Chhagulanda is its presiding adept. The Sakini is the name of the Sakty presiding over it. He is really the head of the Yogees, who always contemplates this by fixing the attention of the Veshuda lotus, the 4 Vedas and their mysteries are understood by the Yogees. If the Yogee, with the mind fixed on this secret, turns angry all the worlds begin to shake with fear. If the attention of the Yogee be fixed on this, he becomes unaware of the external happiness and misery. He never gets tired of

any work he may do. He can be a match for 100 persons, for hundreds of years, his strength can be maintained undiminished. To the Yogee of this sort thousands of years are like moments. The seat of the Vishudha Chakram is taken by the Akash Tatvam. The practitioner must take care in remembering the practice of this Tatwam, together with the Chakram.

The 6th Chakrams is known as the Agni. It is located between the eyebrows and has the letters *B. Bh.* The Sukalmahakal is its adept. Within Bach petal there is the eternal seat as brilliant as the autumnal moon.

The Yogee who gets a knowledge of that is never liable to be destroyed. This is the greatest secret in all practices. The Sukhmana lies along the spinal chord at the point where the Brahamarandhram (the hole of Brahma) lies. Thence it takes a wandering course to going to the right side of the Agni lotus from which it goes to the left nostril where it is called the Ganges.

In the Brahamarandhra there lies a beautiful lotus called the Sahasra lotus, that is, the thousand pettalled lotus, in the centre of which there lies the moon. Therefrom flows the elexir continually. The liquid of immortality constantly flows to the Ida in a stream. Its name when it goes to the left side is the Ganges. The Ida flows from the right side of the Agni passing by the left nostril. Here it is termed the Northern Ganges. The Yogee should meditate on the space between the Ida and the Pingala.

The Pingala comes in the same way from the left side of the Agni Chakram or lotus and passes to the right nostril where the Maharishis term it the Asi. The

lotus in the Muladhar has got 4 petals. The sun dwells in the space between them which continuously pours out poison. The Pingala Nadi is that through which this excessively heated poison escapes. It then goes to the nostril at the right side, just as the moon fluid of immortality goes te the left.

The Asi is the name given by the Rishis of yore to the flow of the former sort. The old Maharishis say that this is the 10 petalled lotus Agni. The truthful Yogees are of opinion that these stages are very sacred. These are called Vindu Nadi and Sakty, and are located in the lotus of the forehead. He who secretly meditates on the Agni Chakra always, destroys the influence of the Karma which he committed in the previous births without any objection. When remaining in this posture the Yogee contemplates deeply the Yakhshas, Rakhshas, Asuras and Kinnars fall at his feet. They obey him whenever he commands them. By meditating on the lotuses greater fruits are realised. By fixing his attention entirely on the Agni lotus, the wise man becomes free from the mighty chain of desire and enjoys happiness. When, at the time of death, the Yogee concentrates his attention on this lotus, his soul is absorbed in the Permatma. He is free from sins, who, while standing, sitting, walking, sleeping or waking, contemptates this lotus. Even Patinjil, the inventer of the Yoga system, is unable to describe in full the grandeur realized by fixing the mind on the 2 petalled lotus. It can be fully understood only if the practitioner practises it. It is only after having got a thorough success in these Chakrams that the Samadhee is to be practised.

# CHAPTER XXIII.

***The Samadee or the seventh Chakram which mixes the Atma with the Permatma, is to be practised thus.***

It is to be practised only when the Yogee succeeds thoroughly in the practice explained in the 22nd chapter and he must possess all the qualities described in the proceeding chapters in each and every thing. But it is necessary that he must have a thorough knowledge in the Pranayam, its Kumbhaks, 10 sounds and 6 Chakrams. Then he should practise the Samadhee which is explained thus. First the Yogee should practise the Dharana. He is required to fix his mind for 2 hours on the Adhar lotus, 2 hours on the Swadhistan lotus, 2 hours on the Mampur, two hours on the Anahat Chakram, 2 hours on the Vishudha Chakram and 2 hours on the Agni Chakram. When the Dharana is for 14 hours, practised attentively and thoroughly, it is called the Samadhee.

He who practises the Dharana constantly and continuously in the manner referred to, is not an easy victim to death. He can live even to the day of the Mahapralaya.

Salvation is alwys at the hands of the Yogee who practises the Dharana in this manner. He is free from the courses of birth and death. The Samadhee is not an easy task that each and every man can succeed in it. Many people do not believe in the things which are mentioned in the sacred books of the Aryas. But without examinations and trials no result comes out. Therefore it is incumbent upon those who are unbelivers in the Yoga philosophy to study and practise the rules and

directions given therein. The practice of the Dharana which a Yogee keeps for 12 days regularly both day and night, is called the full Samadhee. If the Yogee practises the full Samadhee, after 100 years he can be in a position to change his old body into a new one, and in this manner he can live for thousands of years at his own accord and will.

The above is an admitted fact and there is no doubt about it.

The author is an eye witness of this. He has seen many Lamas in Thibet who, at the time of his meeting them were of long age. The author asked them the cause of this. They replied it is simply because of the Yoga.

The Samadhee Chapter requires no description. It is only to meditate on a single point or on that state of knowledge in which the mind being free from obstacles is fixed and concentrated to one object only. It is the concentration of thought by which all the external things and even one's own individuality are away from memory, and the mind completely and minutely is fixed on the Supreme Being.

The most sacred Mantra is to be practised in the Samadhee. Though it is prohibited to be revealed to those who are not the followers of Yoga, yet the author for the sake of the public writes it. "*Om Tat Sat.*" If the Yogee practises the sacred Mantra regularly and constantly there is not a least shadow of doubt of his becoming successful in the Samadhee. The Samadhee gives great powers to the practitioner. It is now the earnest request of the author to his readers that they may carefully go

through this book and practise the directions and rules given therein, they will surely succeed in their object. With these few words the author closes the book. If any error is made in expressing the ideas in a foreign language the author begs to be excused for the same.

# CHAPTER XXIV.

## *The useful Kalpams.*

It is generally with those who do not believe in the Yoga philosophy, to come forward and say that the science treating of this valuable and spiritual philosophy is absurd and useless. As far as we see, these persons are not to blame because they have not studied it. It is another thing that a man may denounce any science or discovery. They should not do so unless they thoroughly go through the book which they take the liberty to denounce. In our opinion it appears that men of such sort are either begotted in their own religion or have no intention to find out the truth kept secret in other religions. It is the religious prejudice which has been a great bar to human progress and civilization.

In one way or other these persons are right in doing so because now a days there are very few men who are well versed in the philosophical branch of this science. In reality the number of such men can be counted on one's finger. How many of us thoroughly know our sacred and religious books? They are few. The fault lies with the parents who instead of imparting religious education to their children, send them to such schools and colleges where they are taught foreign religion quite ignorant of their own.

It is an admitted fact, when a man becomes sick he is restless and uneasy. He tries his utmost to get rid off, nay, his relatives and friends endeavour to find him cured. They go to Doctors, Physicians and Kabirajas for treatment. If the prescription prescribed by the one fails in produc-

ing desired effect they look after the second one till the man, I mean the patient, becomes whole. They try one prescription after another. If he is cured by that who is not either a Doctor or Physician, he takes him as best of the worldly Doctors.

There is no denial to the fact that when we break the law of nature, she punishes us, *i.e.*, we become sick.

Likewise if we infringe the Devine law we must get ill in spirit.

Is it not essential to get rid of this? Yes. We know very well, when we leave this body we do not take away anything with us.

We have entered this world in the state of nakedness, so we shall leave it in the same manner. None of the worldly things will go with us. Neither our parents, nor children can restrain us for a second to live in this frail world when we are at the point of death. Why should then we do such deeds as make us sick in spirit? All religions predominating in the world are supposed to be Doctors for the very disease of soul. We do not desire to discuss religious matters in this book. But what we have to bring to light is this that it is our object to lay before the public a work which may afford the means of salvation. When a man goes to bazaar for the purpose of buying an earthen pot he is very clever in examining it whether it is broken or otherwise, therefore it ought to be the duty of a man to be under the treatment of such a Doctor as is able to cure the spiritual disease. Man is just like a car having two wheels, one wheel is body and the other is soul. If one is broken it is very hard that the carriage can move. Likewise if our soul is sick of sins, it is next

to impossible for us to get salvation. Therefore for the public good we write below a few of the prescriptions which will be of great use to the practitioner at the time of his practising the Yoga.

The reason why the author recommends them, is this, that he has personally tested each and every of these Kalpams.

Particulars in regard to the preparations of medicines and how to use them are given as follow : Great care of the time should be taken by the practitioner in plucking flowers, leaves, barks and roots of the appropriate trees for the purpose of preparing medicines.

He is only allowed to do so on the following days, *i.e.*, Monday, Wednesday, Thursday and Friday.

There are certain Nackchatrams which are fixed for the collection of these ingredients. They are named below as Ashlesha, Adra, Bishakha, Anooradha, Pushia, Aswine, Hasta and Mulla.

If these things be collected according to these Nackchatrams they will produce ready-hand result. It is necessary also to give the seasons when these articles of medicine are to be collected.

If the practitioner requires particular herbs or roots he should be very careful in plucking the medicinal herbs, &c., according to their own proper time.

It must not be misunderstood that the word season is only used here for the annual division, but it is also used to convey the sense of the daily divisions of time.

Both the day and night are divided into 6 seasons. They are as follow. The first part of the day, *i.e.*, from 6 to 10 A.M.

is called the Basant. The second part of the day, *i.e.*, from 10 A.M. to 2 P.M. is called the Greekham. The third part of the day, *i.e.*, from 2 P.M. to 6 P.M. is called the Barsha. The first part of the night, *i.e.*, from 6 P.M. to 10 P.M. is called the Sarat. The second part of the night, *i.e.*, 10 P.M. to 2 A.M. is called the Hemant. The third part of the night, *i.e.*, from 2 A.M. to 6 A.M. is called the Shashir.

This division of time is allowed to be taken into consideration at the time when the herbs and roots, &c., are very urgently needed by the practitioner in order to prepare certain medicines for the cure of a disease which he may have to suffer from.

We note below directions and instructions for the guidance of the practitioner which are very useful in connection with the collection of these useful ingredients. The Sarat and Hemant seasons are allowed to the practitioner for the purpose of uprooting the roots and barks of trees. The fruits and even the roots are to be collected in the Shashir season. The seeds of trees are to be collected for the purpose of medicine in the Greekham season. The Basant is the proper time for collecting flowers and leaves. The Barsha is the appropriate and adequate time for uprooting trees along with their branches and leaves, &c.

The practitioner should be very careful in abiding by the principles and directions given on the subject. Otherwise he will have no good effect of these medicines.

I. *The Mundookparni Kalpam.*— This Kalpam is very useful for the practitioner and by the use of it he will not appear to be old though he may grow old in age. It will

also make the countenance of the practitioner shining and brilliant if properly used.

This Kalpam is to be prepared according to the directions given below :—

On Sunday at the time of Pushia Nackchatram, uproot the Mundookparni tree. Cleanse and dry it. Break it into pieces and keep it in an earthen pot, the inside of which is already ointed with ghee. Keep it and wait for the Pushia Nackchtaram which may occur on any coming Sunday. Powder and eat it with Kanjee. Kanjee is to be prepared in the following way : Take a pound of salt and ¼ pound of mustard, mix both in 50 pounds of water, keep it for 2 days and then use it with the powder. The quantity which is to be taken is as follows : Take half a tola of the Mundookparni powder and 1 lb. of the Kanjee water. It is to be used in the morning time and should be continued regularly for a period of 6 months or a year.

This Kalpam is also useful for those who suffer from the following diseases, namely, the diseases of heart, the liver diseases and the venereal diseases This powder is to be taken with milk by the person who may suffer from the diseases referred to above. It will also cure spleen and other diseases of the same kind.

*Poonarnawa Kalpam.*—This Kalpam is to be prepared in the following way. It is very useful for the practitioner if properly and attentively used. If Pushia Nackchatram fall on Sunday, uproot the tree along with its branches on that day. Powder nicely and mix it carefully with ghee and honey. Keep it for a month

in an earthen pot which should be rubbed with ghee. A quantity between half and one tola, is allowed to be taken daily early in the morning before sunrise. Take it according to that quantity which your constitution may allow. This should be used for a month or two at least.

This Kalpam cures all the diseases which attack the organ of generation and anus.

If this Kalpam be used for a period of 6 months continually it will change the white hairs into black ones.

Om. Shanty, Shanty.

KAMALA.

TRADE MARK.